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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

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THE INNER AND OUTER WORLD.

By Rev. J. M. Austin.

Is there not Reader, a world within us, as well as without?—and does not our permanent peace and happiness depend much more upon the condition of the inward world, than upon any thing pertaining to that which is outward? If you have doubts on this point, accompany me, I pray you, in a brief analogy which I would institute to elucidate the subject before us.

The outward world is ruled by God in wisdom and perfection; and under his control it yields unnumbered blessings. By the direction of his divine reign the sun sends down its cheering and fructifying light,—the gentle rains of heaven and the sweet evening dews, fall refreshingly upon the thirsty soil—the hills and valleys wave their abundant harvest—garden and meadow, field and forest bedeck themselves with flowery vestments, and breathe forth a heavenly fragrance—and earth, all bright and glorious, smiles a paradise for man, and beast, and bird, and creeping thing. All this good flows from the perfection with which the Creator rules the world without.

But the world *within*, has been placed to a great extent, under our own immediate superintendence and government. Upon us it in no small degree depends whether this inner creation shall be ruled and directed wisely and profitably, and made to yield a good supply for all our mental, moral and spiritual wants, or whether it shall be without government, and allowed to produce briars, and brambles, and poisonous plants, and to become a fountain of sin and wretchedness. Wise and prudent are they who, feeling that they possess this power, do not fail to exercise it with energy, in a manner that shall be both honorable and beneficial unto themselves.

The Creator has overhung the outer world with a firmament beauteous, grand and glorious. He has ordained the moon to smile her silver radiance upon the shadowy earth to drive night's gloom away; and in 'the twinkling stars' which he has fixed, we seem to behold the eyes of propitious Heaven, watching with tender solicitude over a sleeping hemisphere. In the midst of the celestial concave, to be at once the source and the centre of light and heat to the solar system, he has planted the resplendent sun. And wherever the rays of this central luminary fall, there is warmth and life—there the earth puts forth its fairest and choicest productions, the green grass, the perfumed flower, the precious grain, the golden fruit—and beauty and gladness beam around! But seek some spot where the sun never shines, and there will be found icy fetters, barrenness and nakedness—darkness and gloom enshroud the desolate region—silence and death brood over the dreary scene!

The Father hath also provided for *the world within*, a firmament scattered over with sparkling constellations. There the patriarchs, the prophets, the apostles, the fathers of old; there the wise, the good, the true, of all ages and all countries; shine forever as fixed stars, and emit a pure and permament light upon the mental world. But this light, though pure and full it may be, is no more able to pervade the inner hemisphere with the needed effulgence, than the stars of night are capable of lighting up to a sufficient degree, the solar system. Indeed the former, like the latter, transmits but borrowed beams. Hence God has provided a great and resplendant Luminary for the *inner* world, as he has a sun for the *outer*. This spiritual sun; this central luminary, for the mental world; is Jesus, the Messiah, the Savior of humanity! The Redeemer is 'the sun of righteousness' which ariseth upon the darkened creation within, 'with healing in his wings.' I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.' 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' 'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light!'

Jesus then, is the sun of the spiritual firmament; the light of the world within us. As the rays of the natural sun, wherever they fall, vivify the earth, and make it put forth its rich productions and display its most attractive beauties, so the light which beams from the Messiah, falls with similar influences upon the inner spiritual world. Wherever the light of the Sun of Righteousness penetrates, it awakens to active life, all that is pure, and high, and good, all that is holy and heavenly, in the human heart. Knowledge and wisdom, virtue, peace and joy, spontaneously spring up with luxuriant growth, under its fructifying beams. Happy the man who receives and walks in this light!—happy the man upon whose spiritual world, whose inner existence, shine the rays of this heavenly luminary! His mental and moral vision is enlarged; his soul is elevated above the dark shadows of error; and he beholds beauties, attractions, and glories in the character of the Deity, and in the Son of God, of which he was before in utter ignorance! He 'walks in the light of life,' and tastes of joys which others know not of.

But alas! for those whose minds have not yet been penetrated by the light which shines from Jesus! Dark and cheerless must be the world within them. Black and portentous clouds, hoarse and fierce with muttering thunders and the lightning's searing flash, lower over ther horizon, and frightful spectres, horrid with every fiendish lineament a benighted imagination can create, flit across the dreary scene! In vain do they endeavor to obtain from other sources, a sufficiency of light to drive away these gloomy shadows. In vain do they turn to sages and philosophers, to the learned and wise. At best they can only succeed in obtaining a light which in comparison with that which beams resplendently from Jesus is as the lonely star of night, to the all-diffusive rays of the mid-day sun. Gloomily must they pass along their journey here below, walking in 'the darkness of life,' while the tomb and all beyond lies wrapped in an impenetrable midnight blackness! Of what avail to them that the natural sun shines brightly and sweetly without; of what avail that in the outer world they are surrounded by all that can please the eye, ravish the ear, or gratify the taste. Wretched still is their condition, while moving amid outer brightness and gladness, within *they carry with them*, a world all dark and cheerless, which casts its sombre shadows on every source of joy and peace.

I have already put the inquiry whether the permanent peace and happiness of man, does not more depend upon the condition of the inner world, than upon things pertaining to the world without. The inner world may well be considered the real residence, the actual *home*, of the man. Here he retires from outward observation; here he unbends from the acute tension to which his faculties are wrought, in the sharp conflicts of the outer world; here he shows himself to himself, and holds conversation and intercourse with his own soul; here he disrobes himself of many of those garments which duty, or interest, or policy, compel him to wear, as he mingles with his fellow men, and seeks *en dishabille* the rest and peace which his wearied spirit needs.

Now who does not know that earthly happiness depends much upon the *condition* of home! Let a man go in from the enjoyment of nature's works without, from a contemplation of the glories of the sun, and the beauties of the land-scape, the breathings of the soft zephyrs, and the fragrance of the flowers, and find his house cold, dark and cheerless, and how soon his spirits sink; how gloomy and deficient that home appears; how dissaisfied will he be while remaining there, and how anxious to leave it speedily, and seek some other place more congenial to his feelings. But on the other hand, when gloom overspreads the scene without; when night's misty shades envelope the earth, and tempests rage around; if a man can enter his house and find it all light, and bright, and cheerful, how buoyant and happy his spirit becomes, what sweet rest, and peace, and contentment he enjoys, notwithstanding the raging of the elements without!

So of the soul. However prosperous may be an individual's outward circumstances; however much fortune may smile upon him, and shower down wealth, honor and renown, if, when his thoughts turn within, and he enters his own spiritual residence, his soul's home, he finds nothing there but sterility and darkness; if ignorance casts its gloomy shadows, and error with its prolific brood of hideous phantoms, peoples the place; his real enjoyments must be few and imperfect. But let fortune frown and withhold its favors; let the storm of adversity lower and howl around; if the soul, retreating before the beating tempest, and seeking a refuge, can enter a world within, which is pervaded and illuminated with the celestial light that falls from 'the sun of righteousness,' it is enough! Into that world, that home of the spirit, he can retire from outward misfortunes, and in its calm security and perennial brightness, can smile at the tempest which rages without! Blessed retreat! celestial residence! May we all possess it; and may it be illuminated and beautified by the glories which beam from him who is truly 'the Light of the world.' Let the comparison be continued. The great Architect has furnished the outer world with a rich and prolific soil, capable of yielding an abundance of productions for our sustenance and comfort. But the ground must be cultivated and tilled, before it will put forth in needed profuseness, its nutricious fruits. If allowed to remain in a neglected state, that richness which might be productive of every thing good, expends itself in a luxuriant, but worthless, growth of weeds, and brambles, and poisonous plants. Whoever would have the ground yield all its blessings must *till the soil*. He must cut up the briars, eradicate the weeds, clear away the rubbish, and allow the genial sunlight of heaven to fall warmly upon the bosom of the waiting earth. Then the bud and the blossom soon appear, and ere long 'the harvest bows its golden ears,' and the glad song of the reaper is heard through the vale.

And thus it is with the world within. God has supplied that world also, with a mental, a spiritual soil, which can be made productive of rich and valuable fruits, in an unlimited profusion. Religion, literature, science, art, all are plants indigenous to this soil, and will grow luxuriantly upon it. But the soil of the inner world, as of the outer, must be cultivated, to be enabled to yield its desired fruits. Permit it to remain untilled and uncared for, and ignorance, sin, folly, will spring up with hot-bed rapidity, where righteousness, truth and wisdom should alone grow. Let the spiritual soil, more wisely, be well cultivated and well tilled; let pains be taken to root up the brambles of ignorance, the thorns of pride and selfishness, and all the poisonous weeds of sin; yea, the very seeds of iniquity, if possible; let every intervening obstacle be removed, and the pure and sweet beams of 'the Light of the world,' allowed to warm and vivify the moral field, and lo! there shall spring forth such a harvest of heavenly fruits as shall make 'the soul delight itself in fatness.' The perennial flowers of truth shall spring up and bloom in fadeless beauty, and rich harvests of peace and joy, shall forever yield their abundant increase.

In the outer world there are beasts of prey, poisonous reptiles, and hissing serpents with deadly fangs. These are avoided by men, as dangerous to their existence; and it is believed that safety consists in keeping them as far away as possible from human habitations. Now although in the inner world, there are literally no beasts of prey or poisonous serpents, yet there may be, and often are, things analogous to them. When wicked passions, poisonous propensities, and vicious habits, are allowed to enter and take up their abode in the world within, and make it their den, their breeding place, does it not much more effectually destroy human happiness, than can be done by beast or reptile in the world without? Would that man be considered as possessing even common prudence, who should take to his bosom a poisonous serpent, and warm it into life, and feed and nourish it, and dally with its fangs, when he knew there was danger every moment, that it would turn and sting him to death? And yet how much greater would be his folly than that of an individual who allows a debasing habit to enter the world within, who holds dalliance with it, yea, even feeds it and indulges its sharpening appetite, when he must see, if he has eyes to look upon the condition of brother mortals, that he is nursing an enemy, which ere long, will rise, and with a giant's strength, bind him around with chains so massive, that little less than a miracle can free him from them? Though the most deadly serpent were let loose in the midst of a populous town, what injury could it accomplish in comparison to the evil which is done when even one debasing passion gains the ascendency in the world within, ranges with undisputed sway over the mental domain, and makes every pure and holy principle bow in submission to its direful sway? Would we keep afar from the abodes of men, the ferocious tiger, the terific anaconda? Equally anxious will every prudent man be, to drive far away from his mental home, every tiger-passion, every serpent-propensity, every evil practice and habit, that would seek to enter but for an instant, where nought should be permitted to reside except that which is high, holy and heavenly.

Thoughtful reader! While the *outer* world will claim and necessarily receive, its full share of our attention, will it not be wise in us not to neglect the world *within?* From the outer world, we draw sustenance to support the body in life and health. But it is only through the world within, that we can obtain that spiritual food, that mental and moral aliment, which is necessary to enlarge the soul beyond a stinted and dwarfish growth, and give it that vitality and strength which is requisite to permanent peace and happiness. Let us, then, throw open wide all the windows of the inner world. How important every avenue that leads to the mental residence, should be kept clear from evil obstructions. Then the cheering, life-giving beams that emanate from Jesus, 'the Light of the world,' can fall bright and warm upon it; then it can be watered by the refreshing rains of God's love and the sweet dews of his grace; then the moral soil can easily be enriched, and cultivated, and made fruitful and productive as 'the garden of the Lord'—then all wicked passions and dangerous habits can be expelled from the mental territory, with a sentence of eternal banishment resting upon them; and nought remain but light, and life, and freshness, and richness, and fruitfulness, purity, righteousness, peace, and joy. O! Eden state! O! happy, thrice happy, condition! Who shall attain to this desirable perfection? Who shall walk in this 'light of life?' 'Who shall ascend into this hill of the Lord?' Who shall stand in this holy place? He that hath *clean hands*, and a *pure* heart. * * * * He shall receive the blessing from the Lord, and righteousness from the God of his salvation!'

Danvers, Mass.

WORTHY TO BE READ AND APPLIED.

'With the most engaging objects of Benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge; or in sighing for the opportunities of advancement; or in doting over some unavailing sorrow. Or, as it often happens, they are outwardly engaged in slaving over the forms and follies of the world, while their minds are given up to dreams of vanity; or to long-drawn reveries, a mere indulgence of their fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.

'Let them think what boundless occupations there are before us all! Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices—the destitute peasantry of our sister-land—the horrors of slavery wherever it exists—the general aspect of the common people—the pervading want of education—the fallacies and falsehoods which are left, unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring, on that account, the more diligence from those who have any insight in such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been done, and what is doing, in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and therefore of action.

'Many a man will say, 'This is all very true: there certainly is a great deal of good to be done. Indeed one is perplexed what to choose as one's point of action; and still more how to begin upon it.' To which I would answer:—Is there no one service for the great family of man which has yet interested you? Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is; follow it at once. If not; still you must not wait for something apposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand: read about it: think about it: trace it in the world, and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than 'argent' and 'azure,' or than the knight's move, and the progress of a pawn?'—*Essays written in the Intervals of Business.*

INFIDELITY.

In an excellent critical notice of Palfrey's Lowell Lectures in the July No. of the Monthly Miscellany, we find the following just observations on Infidelity.

Another point, which is illustrated by the opinions of Infidel writers, as exhibited in this work, cannot fail to have struck any intelligent Christian in talking with skeptics, and that is, their almost uniform ignorance of the arguments upon which we rely for the truth of Christianity. They never undertake to confute the successive steps in the believer's argument. They do not treat the subject in an orderly manner, beginning at the beginning and following it down to the close. But there is an irregular discharge of flying artillery, not directed at our batteries, passing over head or falling short of our positions, which creates great smoke and noise, concealing the defender of the faith from view, and in their opinion therefore annihilating him. We do not see the Infidel writer knocking the successive links of the chain of Christian testimonies with his hammer. Assertion, ridicule, mysticism, or else violent assaults upon points which intelligent Christians do not defend, comprise their armament and mode of attack. The objections of Deists have been again and again met in order, item after item. Christians have not been contented with stating the positive evidences of their religion, but whenever objections have come up, they have been methodically and thoroughly discussed. Skeptics seem to seek only the weakest points in the Christian argumument; Christians are glad to find any Infidel objection having substance enough to admit of refutation.

But just here is the difficulty—the extreme vagueness of Infidelity. And leaving their published writings, this is the peculiarity of mind marking most skeptics. How rare it is to find a man, the strength of whose skepticism is not comprised in a disorderly rabble of such popular objections to Christianity as Paine and Voltaire have circulated through the world. The fountains of these objections have been filled up long ago. But here and there a stagnant pool remains of the poisonous waters they discharged. Gibbon and Hume have been thoroughly disproved or overthrown, time and again, but their arguments, never so forcibly stated as by themselves, reappear at intervals precisely as if just now thought of.

Now it is idle to discuss the evidences of Christianity with those who know only the popular objections to it. You cannot establish Christianity by disproving objections. You must offer the argument in favor of Christianity as an answer to all objections, and when that has been candidly considered, it will be time enough to remove difficulties. But this cannot be done against the will of the objector, and most commonly he *will* do no such thing; proving that his skepticism is either the pride of singularity, the love of opposition, or worse still, it originates in a bad heart. Without the love of truth, it is idle to discuss any question. We must not concern ourselves too much about the conversion of Infidels. We throw away upon them often more feeling than they deserve. It can be soon seen whether a man is a lover of truth and goodness, or not. If so, let all pains be taken to relieve his mind from anxious doubts; but do not waste words upon the self-complacent, sneering doubter.

To those who go for years with great doubts upon their minds as to the truth of Christianity it is to be said, that they may go on to their deathbeds with the same uncertainty, if they expect to find belief merely by talking the matter over with every believer they meet. They only perplex their minds the more by this course. A month's careful study in such books as the one before us is worth years of disputation and casual inquiry. Nor does it appear to us that satisfaction in this matter depends upon any very nice inquiry. The truth of Christianity does not depend upon giving exact value to every particle of favorable testimony. The balance does not descend in its favor by the last straw thrown upon it. The evidence is in large masses, conspicuous, striking, decisive. It is not a matter demanding the study of years. And he who doubts it, after even a cursory examination, will find that he doubts it on grounds which disturb all the received rules of evidence. The stronghold of Infidelity is in the imagination, not in the understanding. It lies back of testimony, in speculations touching the nature of testimony; back of argument, in speculations touching the laws of mind. So that Pyrrhonism is generally found to be at the bottom of Infidelity, and with this you cannot reason.

It is very noticeable, how the tendency of Infidel opinions has constantly been towards Pantheism or Atheism. And this has been the development of the only strength that Infidelity possesses. The argument against Deism is the strongest argument against Christianity, and at the bottom of intelligent doubts as to revealed religion have lain doubts as to the existence of a personal Revealer. Prove the existence of a personal God, and there remains not *a priori* objection to Christianity worth naming. The regularity of Nature's laws suggests no difficulty, until we begin to suspect that the regularity is brutal and necessary—that the spirit of God not merely sleeps, but was never awake. And this, unquestionably, was the substance of the argument drawn from the uniformity of nature's laws as it lay in the minds of its contrivers. At this hour the most important contest in the religious world is not as to the historical truth of the Gospel, except so far as this establishes a pure Deism, but as to the personality of God. This is a very different question from the *exzistence* of a God. Blank atheism is confined to few. The acknowledgment of a sufficient Cause for the production of the effects observed is wrung from every logical mind. But that a Being exists with a personality, such as our only idea of a *person* ascribes to God, capable of interest in our concerns, or of manifesting himself otherwise than through outward nature or the laws of mind, this is a matter not so satisfactorily established, and one which the usual arguments for Natural Theology do not touch. If it be not absurd to call that an innate idea which some minds do not possess, it would seem to us clear that the being of a personal God was a necessary article of human faith, and that Christianity wisely assumes it; so that he who grounds his objections to Christianity upon the denial of a personal God places himself beyond the reach of conviction or faith, by the singularity of his mental and moral constitution.

THEOLOGICAL DISINGENUOUSNESS.

One is frequently mortified by the great want of ingenuousness manifested by religious writers in their discussions. They too often argue as if personal victory were the important consideration, and the actual truth of secondary moment; as if the maxim, 'all is fair in politics,' were as suitable for a Christian controversialist as for a newspaper politician. A very instructive book might be made, under the title, 'The Morals of Controversy; illustrated by anecdotes of the principal writers in Polemic Divinity, with extracts from their works.' How many ears would be made to tingle; and how would Christendom have reason to blush at the exposure! If any one sufficiently conversant with this species of literature should be disposed to undertake such a work of rebuke and admonition, I think I could furnish him with the titles to a few chapters, and a few choice instances of logical cunning and Jesuitical fraud by way of illustration. Meantime let me propose to him one, which has just fallen in my way, and turned my thoughts in this direction.

I took up from my table the second volume of Clarke's recent translation of De Wette's *Theodore*, and opening it at random fell upon the note, (vol. ii. p. 419,) in which he informs us, that many of the Orthodox divines of Germany at the present day 'incline toward the doctrine of an ultimate restoration; and this view is chiefly held by those who take the strongest Calvinistic views of the Divine decrees. Among these theologians, (whom Saint Augustine would call 'Merciful Doctors,') are Tholuck, Hahn, Olshausen, and Schleiermacher.' Then follows a long extract from the last of these distinguished men, in the course of which he says, 'The understanding cannot find rest but in this opinion.

I suppose that most persons would read this statement respecting the Orthodox of Germany with surprise; especially at finding Tholuck implicated in the heresy, a man whose writings are so lauded and circulated by the Orthodox of America. But they will read with more surprise still what follows, unless they have been so accustomed to the artifices of polemics as to be surprised at nothing.

'We are sorry to say, that an American theologian, in translating the Essay of Schleiermacher from which the above extract is taken, thought fit *to omit this passage*. It should seem that, while he was willing to have his readers see that the authority of Schleiermacher was on the side of the doctrine of Election, he was not willing that they should understand that he believed it in connexion with the doctrine of a final and universal restoration. He informed them, that Schleiermacher believed that the salvation of man is determined by the decree of God; he did *not* inform them, that he also believed that God had decreed the final salvation of *all*.'

Does any one know whether any omissions of the same sort have been made in any of the translations from Tholuck? And is any one casuist enough, to be able to show that such dealing is fair and honest?—*Monthly Miscellany.*

THE PILOT.

When we read the item we published on Thursday—that Capt. Stairs, who was pilot on board the Columbia, had become deranged—we could not help being impressed with the responsibleness of the class to which he belongs,—a class that deserve at once the sympathy and the admiration of their fellow men. 'Some are born surgeons,' said a friend, when surprise was expressed that anybody could, even with a view to relieve suffering and saving life, be willing to perform certain operations on the human body. So we suppose some are *born* pilots; otherwise we cannot imagine why a profession so hazardous and burthensome should be chosen. It is well that it is thus ordered. That adventure—the facing of danger to conquer it—the love of exercising power over or in spite of the warning elements—should have a charm for some hearts; and in this way the world be provided with its pioneers, watchmen, travellers and pilots; for there are stations which the mere love of gain would induce but few to occupy.

The pilot has been made the subject of song and story—been introduced often into the high wrought pictures of romance, and not without fitness and reason. There he stands—bold, courageous, with his quick piercing eye, his weather stained face, having every muscle strained, his brow contracted, his lips compressed, a convulsive motion heaving his bare throat—there he stands, full of energy, rapid in decision, giving orders with a deep-toned and determined voice, his hand on the wheel, aware of, but not depressed by the tremendous responsibility resting upon him—there he stands, the one mind, the one stout heart, the one strong arm, on whom the safety of the brave ship, her gallant crew and precious freight, entirely depend. There he stands, by day and by night, amid storm and tempest, and he never flinches whilst there is peril, or any demand for his energies. The whole man is awake—every faculty is in action and there is an exertion of intellect and a fixedness of will, admirable for philosophy to study. He is a hero and conqueror—a great man, if there is any such thing as a great man on earth—an emblem of what every man ought to be on the whole voyage of life. Like him in his vocation, all in every vocation should strive to live; awake and earnest, watching for the breakers, taking care not to be wrecked by the storm, keeping the right course and determined that no care or effort should be wanting to bring the ship safe into port. The pilot—he should be remembered in the prayer of all good Christians, and held in honor by all who trust themselves or their merchandise upon the restless deep. For to his skill and fidelity, how much are all indebted. And when, in some sad hour, he happens to make a mistake, how much he should have of our compassion. The tremendous charge laid upon the pilot of the Columbia and his own high sense of his office, is sadly told in the fact that he is deranged. Poor fellow! What an anxious trip that must have been to you! How much you have suffered! No wonder that when after all watching and care, your noble vessel struck the rock and her keel was ground to powder—your reason tottered—the string drawn to its utmost tension, broke. And now, perhaps your occupation is gone. The lost fame of a pilot, how hard to recover. With him a misfortune is a fault.—*Newburyport Herald.*

BENEFICIAL TENDENCY OF UNITARIANISM.

First is the important fact, that Unitarian Christianity presents one object of religious worship, one object of the highest affections of the heart.

The perplexities experienced by the thinking mind in connection with this essential point, have often been the cause of the examination, and subsequent rejection, of the popular doctrines. If there are Three Persons, or Intelligent Agents, each infinite, each possessed of all the adorable perfections which belong to God,—if, in short, there are Three separate distinct Infinite Minds, of one substance, power, and glory, each subsisting separately, and capable of being made, separately, the object of thought, and of religious worship,—(however much the mind may, by the aid of metaphysical subtleties, bring itself to believe that these Three Distinct Infinite Minds or Persons are One God, and that by holding the existence of such Three distinct Persons in the Godhead, the great principle of the Divine Unity is not violated,)—one thing is certain, that each being separately God, must be the ocject of Religious Worship separately from the others.

In accordance with this plain and necessary conclusion, Prayers and other branches of Religious Worship are, in all Trinitarian Churches, (and by many Trinitarian individuals, agreeably to the practice and principles of their Churches,) offered up to each of the Three Persons separately.

The consistent Trinitarian, believing each Person to be truly God, and worshipping each separately, necessarily has Three Objects of Worship. By what principle shall he regulate his devotions to each? If he rest satisfied with partial examination, still his mind is likely to be bewildered: but if he look into the Christian's Directory, he there finds no precept directing the offering of Religious Worship to any other being but the Father; and, on the contrary, he finds numerous plain direct declarations in the Law, and the Prophets, and the Gospel, confirmed most powerfully by the uniform example and instruction of our Savior, all pointing to this great truth, that the Father is the only proper object of Religious Worship. If so, the conclusion necessarily follows, that He is the only true God.

Through the embarrassment and perplexity with which, to the reflecting mind, Trinitarianism is often attended respecting the direction of Christian worship, many have been led to consider the evidence of popular opinions, and to relinquish them for those plain fundamental truths which shine with clear and strong effulgence throughout the whole of Revelation. And when they have embraced these, they have no longer any perplexity. Their devotions acquire a simplicity, which often adds to their fervency; and at least makes their devout affections steady and clear, and gives them the best prospect of shedding their influence over the whole tenor of life.

But, besides this consideration, there is another of great weight. Not merely are there, on popular doctrines, different objects of equal worship, but these have different characters and offices assigned to them. And it will generally be found, among those who hold the higher forms of what are called Evangelical doctrines, that he whom the Scriptures represent as the effect of God's love to mankind, is often thought of as the cause, the procuring cause of Divine Mercy; and thus that highest gratitude, which Reason and Revelation teach us is due to Jehovah, is diverted into a different channel. And can that commandment be then fullfilled, which our Savior most solemnly sanctioned, when he said, 'The first of all the commandents is, Hear, O Israel, the Lord our God, the Lord is One, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?'

I have indeed no doubt, that many who profess and believe Trinitarian sentiments, influenced by the plain principles, examples, and commands of the Gospel and of the Law, do, in practice, confine their worship, and the highest adoration of their hearts, to the Father, and love Jehovah as the Supreme Object of their best affections: but then they are so far (that is, practically) Unitarians; and we can only wish that they were so in avowed profession.

On this point Unitarianism is unrivalled. While it affords abundant grounds of love to him who bore in his character so eminent a resemblance to the moral excellencies of the Supreme Being, and who was, under Him, the agent of communicating the richest gifts of Divine Mercy; while it warms the heart with gratitude to our Savior, for his exertions and sufferings to ensure and extend the blessed privileges of the Gospel; while it makes him the object of our faith and trust, as possessed of divine authority, sanctioned by the most signal marks of divine approbation; while it demands our *reverence* for him as the Son of God, as exalted to be the Lord of the dead and the living, and, under the appointment of God, to raise the dead and judge the world; it keeps clear and close to the great fundamental principle, 'Thou shalt worship Jehovah thy God, and to Him only shalt thou offer religious service:' it teaches us, (as the Scriptures teach us, and because the Scriptures teach us,) that He is the Only True God, that we ought to pay Religious Worship to Him alone, and that He is love, and His Love the Source of every blessing, temporal and spiritual;—that He therefore should be the object of the highest love, and gratitude, and trust, and reverence, and obedience.

It is a most important advantage of Unitarianism, that it throws no impediment in the way of the great practical principles of the Gospel.

Though it ascribes no merit to works, and represents all rewards of faith and obedience as solely the gifts of divine grace, yet it lays, as the Gospel does, the utmost stress upon good works, i. e., Christian conduct springing from Christian principles, such as love to God and to mankind, love to Christ, the desire of imitating his example, and obeying his precepts, the prospects of his Gospel, the dictates of conscience enlightened by Christian duty, &c. From the necessity of a holy life and conversation to obtain the divine favor and final acceptance, Unitarianism presents nothing to draw off the mind: but, on the contrary, it lays the greatest, most steady, and most consistent stress upon this. It gives abundant hope to the broken and contrite heart; but it does not, through unhappy views of the work and merit of the Son of God, afford any room to delay the work of repentance, or to expect that strong and agonizing feelings, an appropriating faith in his merits, and inward assurance of pardon, will supply the place of a sober, righteous, and godly life.

Unitarian Christianity goes to the heart, and requires watchfulness and caution in the work of duty: it allows no value to actions which do not spring from such principles within as are conformable with the will of God: in short, it assigns its due place to *faith*, as a valuable practical conviction of the great truths of religion influencing the heart; but it does not lead away from attention to its influences, by making it consist in some mysterious inwrought feeling, which may be totally unproductive of that religious obedience which we have the authority of our Savior's precepts and his example to pronounce the sum and substance of religion.

It may not at once appear obvious, but to the reflecting mind I may safely leave the examination of the position, that strict parental adherence to the Divine Unity, and its direct consequences of the Exclusive Worship of the Father, and His Unpurchased Essential Mercy, will necessarily lead to the adoption of those sound and consistent views of religion, which the instructions of our Savior communicate; and to the eradication of those fallacious and baneful notions, which lead men to hope for some shorter and easier way to heaven than what he has pointed out to us.

The present popular views of Christianity have a direct tendency to make religion greatly consist in frames and feelings; or at least to represent these as essential tests of the state of the soul. Now these very much depend upon the constitution of the individual, upon the state of his bodily system at the time, upon the strength of his imagination, and other causes utterly independent of Christian excellence. In proportion as this standard or test is adopted, the mind is led away from Scriptural tests; and there is a great and natural leaning in the human mind to rest upon the former, which are obvious and easily applied, to the entire or partial exclusion of the latter. I do not think that this was so much the case with the Orthodox Writers of past times (who seem to have had in view Christian principle, more than the peculiarities of Christian belief;) but if we are to judge by the publications, and discourses, and hymns of many belonging to what are termed the Evangelical classes at present, I think there is reason to believe that the tests of Christian excellence, and grounds of the divine favor, are more now than formerly, a mysterious, inexplicable feeling, which they term faith, and the fervid emotions which are produced by the natural sympathy of the mind, and by excitements which may have a religious character, but which, as far at least as the individual is concerned, have nothing to do with religion.

'Religion,' as is excellently stated by one who knew its real power, but whose strong sensibilities and glowing ardor of expression may sometimes have contributed to propagate the very error of which I am speaking,—'Religion, in its most general view, is such a sense of God upon the soul, and such a conviction of our obligations to him, and of our dependence upon him, as shall engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to him.' In such an account of it, I recognize the genuine spirit of the Christian; and to hinder this principle, in Unitarianism there is nothing; to excite it to action and give it influence, there is every thing.

Unitarianism leads us to expect nothing from God without ourselves endeavoring to do his will. It places religion in the careful regulation of the heart and life by the spirit and precepts of Christ. It teaches us, most plainly and forcibly, that in the last great day 'every one shall bear his own burden;' that we must be rewarded or punished 'according as our works have been;' and that our situation in a future state of retribution will be exactly proportioned to the character and conduct of the individual, appreciated with the most unerring precision, by him who will judge the world in righteousness, under the guidance of the wisdom of Him who is allwise. It encourages us to expect all needful aid and direction in the way of duty, in working out our salvation, in attaining the sanctification of the heart; but

it presents no encouragement unless we do strive, and watch, and pray. It leads us to attend to the formation of habits, because it encourages no presumptuous hopes of miraculous interference to make the Ethiopian change his skin, or the Leopard his spots. It leads us too, to begin early; and I cannot doubt, that the infinite importance of early attention to the religious and moral regulation of the character, is among none so strongly urged by their principles, as among the Unitarians.

In fine, the Unitarian views of Christian duty, and the way in which its requirements are to be discharged, and of the terms of salvation,—though not so encouraging to indolence, to spiritual pride, and to sinful presumption, as I believe those presented by popular doctrines are in their natural tendency and frequent effects,—are *safe* and *secure*: they fully accord with the representations of him who left us an example that we should follow in his steps; and who made it his highest aim, and regarded it as his highest honor, to do the will of the Father who sent him, and to finish his work.

CHRISTIAN REGISTER.

BOSTON, AUGUST 19, 1843.

ENLARGEMENT OF THOUGHT UPON RELIGIOUS TOPICS.

In our day, the metaphysician, the moralist, and the student of political science enter upon their tasks of inquiry, in a freer spirit, and with a more determined resolution to avail themselves of all materials, than could have been claimed as the characteristics of the thinkers of many past ages. They are not steadily set to reduce every fact to some narrow, though accredited formula; they are willing to make suitable provision for every phenomenon, to act upon the persuasion that the treasures of which they are to render an account, have not all been discovered,—that each succeeding age must show a longer catalogue, and fairer jewels,—that in every faithful estimate the boundlessness of the store, the impossibility of rendering a complete and exact account should be admitted. The metaphysician endeavors to penetrate into the recesses of the wonderful soul, as yet unexplored: he is ready also, to acknowledge the deep mystery of this soul; the moralist strives to reach the depths and the heights of duty,—beneath each deep a lower deep reveals itself, and above each height a loftier summit towers; he confesses himself overpowered by his subject; the politician grows more and more perplexed, while he surveys the curious machine with which he aims to secure for the greatest number the greatest good. It is said to be a token of wisdom, the growing persuasion that we are little better than fools,—for it evinces that the sublimity of science has begun to dawn upon our minds; even from the splendid vision, which we only gaze upon, we gain a certain nobility. If this is so in individual cases, it must likewise hold good with respect to a class, set, or generation of students,—they are in a good way when they are learning to adapt their old systems to newly acquired wisdom, to confess ignorance, to unlearn, to recognize the formidable barrier that veils the known from the unknown, to turn from what is quite intelligible, because altogether trifling, to what is quite unintelligible, because inconceivably vast.

The signs of the times then afford much encouragement to one whose heart is bound up with any or all of the sciences referred to. In a manly yet reverential spirit, in a spirit manly, because reverential, they are prosecuted. We are cheered, when we find that all facts and all experiences are to be considered, that divine philosophy is to be no longer a mere advocate, a respecter of persons, or a special pleader.

Would that we might give to these remarks a general application. Would that we might claim for the students of our favorite science, the science of sciences, the proud distinction of intellectual enlargement, the glorious capacity of recognizing the mysteries that lie thick and close around their clearest thoughts, that mingle themselves with facts the most significant and legible. But the claim could not be sustained. Theology, ever most eloquent in setting forth its own difficulties, in appealing to mystery as a natural helper, theology still *dogmatizes*, when inquiry were most fitting, and *concludes*, when, if ever, we should cry out mystery. It is a remarkable fact this, and goes far to countenance the assertion that the theologian when he would caution the disciple against reason, intends merely to warn him against any reason, save that of the teacher and dogmatizer. No subject presenting greater difficulties can be named, it is said, yet are the majority of mankind already in posression of all truth touching things spiritual; they are prepared upon the most momentous subject, and will produce from the chamber of memory, or from their book shelves, a dictum conclusive, or capable with the aid of a few inferences of furnishing the desired conclusion,—they tell you that the Scripture is sealed, that we know and have known, these long ages all that is to be known upon the subject. They have a nut shell, wherein they can survey at leisure, the whole matter, which but now, inconsistently enough, they called indescribably vast and perplexing. The inquiry involves you in mysteries, we are told, and we joyfully hope for that silence which is the best witness to the mysterious; we hope to hear an exclamation like that of Paul, 'O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out!' but alas! the system, while one article is devoted to defend mysteries, exhausts all its strength in providing explanations of everything mysterious, explanations it must be confessed, poor beyond all belief. Enlargement of thought upon religious topics,—why can we not at least aim at this? Why, when the science of sciences lies open before us, and a kind providence places within our reach for study and meditation and observation, the long uninterrupted days of long lives,—why do we not endeavor to set forth something thorough and comprehensive? why do we not at least seek to do justice to a religion that is destined to prevail throughout the world, a religion now buried under masses of logic, and compelled to adapt itself to the narrowest circle of thought? Partly from indifference or indolence, or slavish fear, and partly from reverence for the past, we submit to be thus hampered.

But whatever be the cause a remedy must be applied,—for now the theme which, if properly handled, cannot fail to attract and chain attention, beyond all other themes, possesses, in the estimation of many, interest *inferior* to most wordly topics. The mistress of the sciences has fallen into neglect. This must not be. There are great truths that must be set forth, that the soul of man may be edified and comforted thereby: there are questions, to answer which, we are bound to strive, not in the strength and wisdom of the past, but in the strength and wisdom of the present. We must find religious lessons commensurate with the enlarged thoughts and experiences of the time, or the age will continue to forsake the Churches; we *shall* find these lessons, for man will not live without faith. Let me illustrate a little.

How poorly do religionists set forth the idea of God, the infinite, the eternal, the ineffable. They are wise neither in speech nor in silence. Some of them take away from the Deity all personality, and degrade him below human intelligence, while others make him even like one of ourselves, and address the awful one with familiar tone and words. Now there should be a continual effort of the religious mind to set forth perfect power, wisdom and goodness,—an unceasing striving after a worthier conception, coupled also with the recognition of the mystery that must throughout all ages baffle the finite mind. Would not enlarged and well digested thoughts of God interest the noblest minds? When these are the things needed, is it strange that the dryest generalities, or the crudest mysticism will not answer?

How narrow and one sided again are the prevailing views with reference to men, no two of whom, as we continually say, are alike. The history of the first man must explain the whole matter, for all nations and kindred and tongues and people. All the thousand various shades of evil and good must be blended in one brief description; he is wholly evil he is wholly good, he is a law to himself, he is simply a machine: these are the hasty and crude opinions expressed upon this wonderful matter. If we would only attempt to collect and describe the facts in the case, should we not be wiser, even if unsuccessful, to a great extent in attaining completeness.

How unsatisfactory again, the doctrines of the future life, usually set forth! Some would give up the progress of eighteen centuries, and rob us of conscious existence,—while others again in their zeal to make a future life a reality, represent it as in all respects like the present, confining the ever expanding spirit to earth; and there are still those who speak of endless rest, interrupted only by the singing of Psalms. Will men long for the eternal life, that existence so much above and beyond our present form of life, when it is set forth thus meanly?

Countless illustrations rush to the mind, but we have space for only one more. Has it not often occurred to many of our readers,—the reflection, that what are termed 'plans of salvation' are entirely inadequate to the wants of those to be saved? For 6000 years, more or less, this earth has been covered with the different races of men, enjoying the light of truth, in degrees the most various. Of these, a mere handful, following the voice of God within them, or aroused and led captive by the tones of the teacher of men, have attained to a conscious religious life. These we say are saved. Their fellows, though perhaps, doomed during their lifetime, to struggle with circumstances the most unpropitious, are lost. Plainly they were not elected here below,—and we are ready to assert that after this life, so mysterious as allotted to many, there is no election. Now is not all this narrow and disheartening? Does the theology that prevails in the pulpit, and of which we have given specimens, do justice to the God of the universe? When this little earth was supposed to be all, and the stars, the suns in the firmament, were thought to be only night lamps for the inhabitants of the earth, did not men talk more fitly?

We leave the subject with our readers, as a topic for reflection; entreating each and all to *think* upon religion, to gather from every quarter facts and experiences.

COMMENCEMENT AT AMHERST COLLEGE.

We had the pleasure of attending the Exercises of the Annual Commencement at this young institution on Thursday the 10th inst. This College occupies a most eligible location on the brow of a small hill, itself environed by mountains, and looking far and wide over the rich meadows watered by the Connecticut. The College has now been in existence twenty two years, nor is the day of small things yet over with it. It has done already a vast amount of good. It is the light of its own neighborhood, and is already represented by its graduates in the four quarters of the globe. There is no equal extent of space in the world which has so many seminaries of learning as Massachusetts. Every prominent town in the Commonwealth has its large Academy for the education of young men or maidens, and notwithstanding the cheapness at which the privileges may be furnished, the competition among teachers for the offices of instruction, and the frequent and rigid public examinations, ensure a far higher standard in these institutions than a chance observer might be inclined to suspect. Still we cannot but regret the tendency to multiply these institutions nor do we at all approve the collection of a large number of pupils at one school. We look to Amherst to cause higher influences to work upon the territory around it, and to be a blessing and a light to our towns and Churches.

The day was pleasant, and at a very early hour a large multitude of persons assembled from the adjacent county. It seemed to us that the gathering was greater than at Cambridge on like occasions. The seasons and objects of popular concourse are comparatively so infrequent and few in our inland districts that we were not surprised to find pedlars and itinerary auctioneers availing themselves of this opportunity for bargains. We were struck with the stern simplicity and the scrupulous economy which characterised the town, the College and the proceedings of the day. Amherst has nothing to waste on robes or trappings; Puritanism is there in many of its features wholly undisturbed; the essential, the serious, is there all important. At nine o'clock, a procession composed of the graduating class, the Trustees, President, Professors, Tutors, guests and undergraduates, entered the Parish Church, where, after music and a Prayer by President Humphrey, the Exercises began. The class consisted of but twenty three members, each of whom had a part, and four of whom appeared on the stage twice. We copy the following order of Exercises, as it will indicate as far as the subjects can do, the character of the parts.

1. Salutatory Oration in Latin. Daniel Temple, Smyrna, Asia Minor.
2. Disquisition. The progress of Philosophy dependent on an earnest Faith in its Cultivators. Calvin Holmes, Rochester, N. Y.
3. Disquisition. The Success of Free Principles. John Hartwell, Ware Village.
4. Dissertation. Patronage essential to the growth of American Literature. David Garland, West Newfield, Me.
5. Disputation. Is there too great Reverence for the Past? Leonard Lorenzo Leathe, Royalston.
6. Disquisition. The spirit of American Democracy. James Henry Welles, Athens, Pa.
7. Dissertation. The Dependence of Philosophy upon Civil Liberty, exemplified in the Revolutions of the 16th and 18th Centuries. Asa Clinton Pierce, Hinsdale.
8. Disputation. Is public Opinion a safe guide in Morals. Henry Bagg Smith, West Springfield.
9. Oration. The Study of Nature, its influence on Professional Men. Nelson Scott, Fairfax, Vt.
10. Oration. Times of Excitement favorable to Eloquence. Lucius Manlius Boltwood, Amherst.
11. Oration. Liberality of Sentiment. Joseph Richardson Whittemore, East Wilton, N. H.
12. Disputation. Which furnishes the better Field for Eloquence, the Pulpit or the Bar? Frederic Alonzo Reed, Taunton. Haynes Hanford Chilson, Buckland.
13. Oration. Men before, and Men behind their Age. Henry Webster Parker, Ithaca, N. Y.
14. Oration. The Danger resulting to our Confederacy from its too rapid enlargement by Immigration. Zephaniah Moore Humphrey, Amherst.
15. Oration. Intellectual Differences, the natural basis of Distinctions in Society. Solomon Dwight Pitkin, Amherst.
16. Colloquy. Past, Present and Future. James H. Welles, Jeremiah Taylor, William W. Williams, Henry W. Parker.
17. Oration. Coleridge. Charles Edward Strong, New Haven, Conn.
18. Literary Dissertation. New England Character. Thaddeus Wilson, Goshen, N. Y.
19. Oration. Unwritten History. William Wallace Williams, Vernon, N. Y.
20. Philosophical Oration. The Spirit of True Philosophy. Jeremiah Taylor, Hawley,
21. Oration. Party Dissensions; their Source and their Remedy. Mr. Henry Martyn Spofford.
22. Oration. The Rhetorical Element in the Mathematics. Mr. George Baker Jewett.
23. Oration. The Relations of Liberty and Law, with the Valedictory Addresses. David Torrey, Honesdale, Pa.

The Colloquy served the purpose of a recess of which many of the auditors must have felt the need, as the Exercises were prolonged through seven hours. This spirited interlude was written with a great deal of ingenuity and performed with much tact. It was designed and the design fully succeeded, to present the strange combination of heterogeneous elements which modern science embraces, to show to what extent it can learn the mysteries of the past and anticipate the discoveries of the future.

SUNDAY SCHOOL FESTIVAL AND ADDRESS.

On Wednesday last, the Bulfinch Street Society, with its Sunday School, spent the day together in the mountain-grove at Needham. They were accompanied by the children of the Female Asylum, sixty in number, who not only derived an unusual gratification from this rural excursion, but imparted much in return by their correct conducts, and their sweet and simple songs, which added greatly to the pleasure of the day. The collation was bountiful and spread forth with much taste and skill by the ladies of the Society. At the close of the day, the whole company, more than 400 in number, were assembled in the Grove for religious exercies. A hymn was first sung, after which the Rev. F. T. Gray, Pastor of the Society, addressing himself to the Sunday School, spoke of their superintendent, (W. G. Babcock,) of his devotedness and affection, of his valuable and faithful labors, and of their strong attachment and love to him, and then in the name of the Teachers presented him with a Certificate of Life Membership, (handsomely framed) to constitute him a member of the Sunday School Society. Mr. B. in reply, expressed his gratification at this unexpected token of their kindness and friendship, acknowledged his indebtedness to Sunday Schools, of which he has been a member from the age of eight years, for his best and deepest principles, and his desire to repay it by his future fidelity to their usefulness and success. Another hymn having been sung, Dr. F. H. Gray was called upon for an address which was listened to with deep attention. We are permitted to lay this address before our readers, which we are sure will be read by them with pleasure and profit.

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Address of Dr. F. H. Gray.

We heard a sermon, my friends, a few weeks ago, from the text: 'Awake thou that sleepest and arise from the dead,' in which was set forth, with surpassing beauty, the great doctrine that God had done everything, that should be done, to comfort and elevate His children; that he had hung all around us the proof of His moral government and paternal care, as clearly as He had lighted up this outward Universe for our bodily sight. We were told that much of our sin and misery lay in the fact that we shut out these influences—that, like the pillars of that Temple, whose very courts Jesus trod, we were forever within hearing of his voice, and yet stood cold as marble!

Believing in this doctrine, and attributing much of our dulness to the force of habit; knowing, that if our Sunday School or Sabbath exercises should be kept but once a year, we should come up with hearts warm and minds active, I cannot but feel glad that we have assembled in this unusual way, and shall hope that good may come from it. The country is not new to any of us; many have passed weeks and months and years under its influence, but coming up with teachers and society and pastor, we cannot but bear up some of our associations as a Sunday School, enough, I am certain, to make this scene new to us.

We are now, my friends, as much as ever in a Temple! a temple, before the glory of which that Church of St. Peter, that admits no rival on the globe, fades away into obscurity. I have spoken heretofore of those brazen *lamps*, that burn always in that Cathedral over the remains of St. Peter; but what are three hundred lamps compared with the countless *worlds* of light, that are hung over our heads; that burn forever by day and night, and which would be seen by us at this very moment, were they not shaded by the passing cloud, or eclipsed by the still greater brightness of the sun. And what are the remains of that devoted Apostle, over which these lamps burn, compared with the scenes to which these orbs have been witness! the graves of every patriarch, apostle and martyr that has ever lived; to say nothing of Jerusalem and the Jordan, of Nazareth and Calvary.

I have spoken heretofore of that stupendous *dome*, hung as it were in the heavens, rendering its Architect immortal, and overcoming the beholder with admiration and awe; but what is that dome, compared with the one that now swells over our heads, which shows the hand of no human power as its framer, the very height and vastness of which human thought cannot compass! Its vast *area* has been alluded to in another place, capable of containing 100,000 worshippers, but the area of this temple will hold as many nations.

Once more; I have told you of the paintings on the wall of that Cathedral, which the great masters have hung up to kindle and keep alive devotion—which he who once sees can never forget—but what are they to the landscapes which are now hung all around us! before whose beauty these great masters stood entranced, and a fair representation of which they labored in vain to strike out on their canvass. Are we not then in a temple, the lamps, dome, area and beauty of which eclipse all others?

But my friends the parallel ends not here; if we will but follow out in thought the workings of the things around us, we shall realize more fully that we are in a temple. Our Churches, where we habitually worship, hear Sabbath after Sabbath the ascending hymn; and behold here too are hymns! the songs of birds, the waving of trees, the murmur of streams are so many hymns to their Creator! The very lives of these creatures are so many prayers to him that supports them! You have a page read from the word of God in your accustomed devotions, and behold before you now a page of that word, written with His own finger, in every text and line of which you may read a message of mercy. And the sermon! does not that very word in this place bring to remembrance the thought of that greatest sermon ever uttered, delivered on the hill-side of Judea, before an assembled multitude, in which was promised (as from the throne of God) comfort to the mourner, and to the pure in heart a sight of the Almighty!

I have seen it somewhere asserted that a perfect discourse should address the whole man; that it must speak to the intellect, the heart and the imagination; that however it may excel in any points, if it does not touch all these, it is necessarily imperfect. Look at that tree; it is preaching to us; let us listen to its voice, and see how it compares with our standard. It seems to say: 'Ye men of intellect, that will not stoop to toys; that take pride in bringing down lightning from heaven; that send your iron-roads over valley and river, and even through the very heart of mountains, I have a lesson for you! Behold in me a work of God for your study; how is it that the clods of the earth are in me transformed into beauty? how is it that what seems the clear rain-drop is in me changed into the solid oak? how comes it that out of this rough trunk are born tendrils and leaves of surpassing delicacy?' These questions, and others like them, have been put forth for six centuries, and human thought has not yet answered them. The tree too has a word for the affections,—the heart. It says: 'I am a work of God; ye whose hearts are cold and selfish bear witness that *I* live not for self; ye too whose hearts are warm, who take delight in ministering to the afflicted, who feed the hungry and clothe the naked, come up and learn of me. I live not for self. Millions of creatures find shelter in my branches and sustenance in my leaves. Does the summer sun scorch man or beast? behold my arms are spread out with their protecting shade as a refuge; does the wintry blast shiver them till life is almost extinct? by the side of my trunk they soon warm! and my fruit, for the perfection of which all else in me is planned, is it for myself or for you? Behold in me the martyr-spirit that dying dies not for itself alone, but furnishes the support for future generations.'

The tree too has a text for the imagination. It says: 'Ye seekers of beauty, that roam over the earth for objects of taste; that visit all the galleries of art and the studies of genius! behold in me the perfection of beauty. My branches are set off with a grace which art cannot copy, and my colors are those of the rainbow, which a cloud cannot move. It speaks too of Providence, as we behold its arms stretched out for the early and the latter rain, assuring us by its continuance that its prayer has not been unanswered.'

Such, friends, is the lesson, the sermon, that the tree speaks to us. There are voices like it from everything around us, would we but listen. That little sparrow, whose note is not that of the nightingale, whose plumage is not that of the dove, nor its flight that of the lark; from the murmur of its wings came a voice that reached only the ears of Jesus, in that vast crowd, saying 'my Father's providence'—'my Father's providence.' The lily too had a voice for him, as it cried, 'my robe is the one which God has given me, and before its surpassing purity the garments of Solomon are tarnished and faded.'

Let us return now to our homes, not forgetting what we have heard from the voices of nature. In all future moments of selfishness *listen*, and you will hear a voice from these trees saying, 'we live not for ourselves alone;' in seasons of dulness, or when you are deprived of seeing objects of beauty in foreign lands, listen, and you will hear a voice from these branches and these leaves saying, 'in me you have the perfection of beauty.' In seasons of distrust, *listen*, and you will hear the voices of the lily and sparrow whispering 'Providence.' And when life shall be drawing to a close, and memory fails to bring up the past voices of nature, still listen; for if the sun be shining on high, you shall hear his voice saying, 'I will light up your path toward the mansions of glory;' and if clouds are darkening the heavens, still listen, and you shall hear a voice saying, 'in common with you, we are tossed by storms and tempests, but our Pilot will guide us with unerring certainty to havens of Rest.'

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After this address they separated, but before leaving the place, they were assembled once more in the plain below, where a parting hymn was sung, and a prayer offered by the Pastor, a benediction pronounced, when the cars received and returned them in safety to their homes, full of the consciousness of having spent a day which will long be remembered as among their happiest and best.

L.

For the Register and Observer.

Messrs Editors—The following is transmitted to you with a respectful request that it may be published in your paper:

At a meeting of the 'First Christian Congregation in Geneva,' after Divine service on Sunday, July 30th, Scotto Clarke, Esq. was called to the chair and stated the object of the meeting to be an expression of our gratitude to the First Congregational Unitarian Society in Roxbury, Mass. and to all others who have aided in procuring funds to enable us to erect a house of worship in Geneva.

He expressed his regret that the want of official information had prevented an earlier expression of the grateful sentiments of the Society. Individuals of the Society had written letters of thanks to individuals in Roxbury and Boston, but for the reason mentioned, the action of the Society had been delayed; it is not, however, too late to thank our friends for their kind and generous assistance.

After remarks from several individuals a committee was appointed to express in the form of resolutions the sentiments of the Society. The committee report:

Whereas, the Society in Roxbury, of which Rev. George Putnam is Pastor, aided by friends in Boston and other places, have, by their benevolent exertions, procured for the First Christian Congregation in Geneva funds for the erection of a Church.

Resolved, That we feel and cherish a deep sense of gratitude for the Christian sympathy and charity of those who have contributed to aid us in the erection of a house of religious worship.

Resolved, That the ladies and gentlemen of the Society in Roxbury, of which Rev. George Putnam is Pastor, and the friends from Boston and other places who have aided them,—the publishers of newspapers who have kindly inserted communications and notices in our behalf, and the gentlemen who gave addresses, and all others who, by their personal exertions and generous donations, have manifested their desire to afford us assistance, have our heartfelt thanks and our fervent prayers to the Father of mercies and giver of every good, that in an increase of the good affection which they have exhibited, and in every spiritual and temporal blessing their kindness and charity may receive a full reward.

Resolved, That as a Society composed of individuals from different religious denominations, and entertaining a diversity of opinions, it is a peculiar satisfaction to us that the aid afforded has been an expression of universal christian charity, and we hail it as an indication of a more general prevalence of those principles which are the bond of our Society.

Resolved, That a copy of the proceedings of the meeting and of these resolutions be transmitted to the publishers of the Christian Register and Christian World for publication.

In behalf of the First Christian Congregation of Geneva, by the Committee.

A. H. CONANT,
S. N. CLARK,
S. K. WHITING.

We insert, at the request of a friend, the following account from the Haverhill Gazette of Rev. Mr. Folsom's Sunday School excursion.

RURAL PIC NIC.

It is getting to be quite fashionable for parties to go out from towns and enjoy a day upon some spot in the wild woods. The different societies in Boston, Salem, Portsmouth, &c., have of late partaken of these rural repasts, waich are spoken of in the highest terms.

On Thursday last, the members of Rev. Mr. Folsom's Society left town, and passed the day at South Berwick, near the Depot of the Boston and Me. Railroad, being some 45 miles from Haverhill. A procession was formed at the Depot, and marched to a beautiful grove, recently occupied for a similiar purpose by the Methodist Societies of Portsmouth and South Berwick, which was shaded by lofty pines and hemlocks. Here the company formed a circle, and a very impressive prayer was made by the Rev. Mr. Folosm, after which the following Hymn was sung, to the tune of Yarmouth.

Come, when the leaves are greenest,
Come in the flush of light;
Come, when the air is sweetest,
Come, when the flowers are bright;
Come, leave thy cares behind thee,
Lay all thy books away,
And let the green fields find thee—
Decent, and pure, and gay.

Here, study every feature,—
Here, read in every line.—
In every plant and creature,—
That Nature's Book's divine;
That God has made in beauty,
The world in which we live,
To teach us of our duty,
To know him and believe.

O feel that God is speaking,
In every breeze that blows,—
In hues the clouds are streaking,—
In every stream that flows:
O hear him in the singing,
That swells the trees among,—
And in the grateful humming
Of every insect throng.

O see him in the mountain,
And hear him in the rill;
Speaking from every fountain,
And vocal in the hill:
The planets in their rising,
Him, day and night proclaim,
While every season changing,
Attests his glorious name.

Then when the leaves are greenest,
And skies are flush with light:
Then when the air is sweetest,
And all the flowers are bright,
Come, leave thy care behind thee,
Lay all thy books away,
Here let thy Maker find thee,
Here love, adore and pray!

At the time of singing the third verse, a *locust* commenced 'humming,' in the branches above, and his notes swelling and dying away, were prolonged into the last line of the stanza!

'O hear him in the singing, that swells the trees among,
And in the grateful humming, of every insect throng.'

After the hymn, there was a recess, during which the company dispersed in walks through the grove, and by the margin of the stream which flowed by it, until 12 o'clock, when they gathered around the festive board, where a bountiful supply of meats and cake had been spread during their absence, and of which they partook with a relish not surpassed by those who were fed in olden times upon 'five loaves and two small fishes,' though we believe not quite so many baskets full were taken up after the repast. The beverage was cold water, which was much in demand, and never more welcome, especially to the children.

After the Collation the following Hymn was sung to the tune of 'Away the Bowl,' by the children of the Sunday School, in which the Teachers and others joined:

The *Sunday School* with joy so full,
We love it more and more;
Its precious hours refresh our powers,
With strength unknown before.
There truths, from purest fountains brought,
There Jesus' bright example taught,
We're led to love,—to look above,
Where we so soon shall soar.

Our *teachers* true,—we turn to you,
As guides beloved and kind;—
In youth and age, on memory's page,
Our thanks shall stand enshrined.
And when 'mid life's gay scenes we stray,
Where duties call, where passions play,
Your counsels wise, shall ever rise,
Like guards around the mind.

Our *Pastor* kind,—we're e'er inclined
To hear your gladsome voice,—
And fondly cling to truths you bring—
They make our hearts rejoice.
And when these youthful days are past,
To riper joys and scenes we'll haste,—
We'll gather where the good appear,
And make their ways our choice.

Our *parents* dear,—we're glad you're here,
And bring the smiles of home;
Why do you stay, from school away?
We wish you'd oftener come.
We love the place,—then as we rise,
The church,—our homes,—then Heaven we prize
Each has a charm to wake and warm,
And bid us thither roam.

To THEE! ALL WISE! our praises rise,
And gratitude and love;
Thy kindly arm saves us from harm,
Oh! still our guardian prove.
And when, at last, thou call'st us home,
May teachers,—pastor,—parents,—come,
With us to share our Father's care,
In fairer worlds above.

Then followed several interesting Addresses,—Mr. Folsom commenced by expressing his great pleasure at meeting his Society, parents and children, teachers and pupils of the Sunday School, on such an occasion. He wished, in the few words he should speak, to impress the scene and the occasion upon the minds, especially of the young, so that neither the place nor the day would be forgotten; and he asked them to think where they were: a brief ride of two hours had brought them from the State in which they resided, through another, and into a third. They had left Massachuseetts, passed through New Hampshire, and were now in a beautiful grove in South Berwick, in the State of Maine. The town to which they had come, and indeed the whole line of towns along which they had just passed, had been the scene of depredation, and burning, and slaughter, by the Indians. Through this very grove, perhaps, and along the stream which runs by its side, the Indian had come to fall stealthily upon the white settlements, and retreat with his spoil and captives, and satisfied revenge. About 150 years ago, in 1690, a body of French and Indians attacked the town, killed thirty of the inhabitants, and carried fifty into captivity. On one of the prisoners, named Robert Rogers, a large, corpulent man, they put so heavy a load that he could not keep up with the rest, and falling considerably in the rear, he threw off his burden and attempted to escape, but was again seized. The savages stripped and beat him, and drove him forward until night, when having first prepared a feast for themselves, they tied his hands, bound him to a tree, and kindled a fire to roast him alive, by degrees. They danced and sung around him, cut at each turn pieces of flesh from his quivering frame, laughed at his agonies, and added every possible insult to his horrible death. It is remarkable that the French commander in this expedition was the same infamous Hertel De Rouville, who eighteen years afterward, on the 29th of August 1708, attacked Haverhill, our place of residence, and plundered and burnt a large part of the town, and slew most of the adult male inhabitants, among whom was Rev. Benjamin Rolfe, one of the ancient pastors of our own Church, of whose death the memorial is still preserved of the Door through which he was shot, as he endeavored to keep out the foe from the slaughtering of his family.

How different our lot! how different the scene here spread out before us! No war-whoop of the savage echoes startlingly through these woods, and comes on our afflicted ear. No rude, merciless foes break in upon us to separate husband from wife, or parents from children, and kill or carry us into captivity. But words of devotion and hymns of praise are the sounds that fill the forest. Our hearts beat fearfully and thankfully within our bosoms, as we look on our friends and on our blessings, so many and so safe.

Think, my friends, that our present blessings are the purchase of great labor and self-denial, and sufferings, by those that have lived before us. No great blessing is put into our hands, which has not cost a price that should make us value it the more, and feel the more deeply thankful. The blessings of the gospel have cost pre-eminently the sufferings of our Lord and Savior Jesus Christ. This then is the place for the exercise of gratitude to God, the author of all our mercies—this should be the scene of our heart's purpose to show our gratitude in lives of godliness and Christian duty. *We*, yes all of us, have a work to do, that the future may be advanced in peace and prosperity as much before the present, as the present is beyond the past, and let us not feel that the work given us to do is done, until Christian hope and blessedness shall be the inheritance of all, and our brethren of the whole human family dwell under the shadow of the gospel of Christ, with none to molest, or make them afraid. One of the most effectual means to accomplish this great work, is the Sabbath School, to which, as teachers and pupils, let us return with a quickened sense of duty, and hope of the happiest and sure results from our labors, with co-operation of their parents and friends.

Mr. F. was followed by T. M. Hayes Esq. of Haverhill, and R. W. Bayley, Esq., and Dr. J. F. Flagg, agents of the Boston Sunday School Society, whose remarks were very happy and appropriate for the occasion. We thank them kindly for their visit, and regret we have not room to give an extended report of their interesting remarks; they will we trust be long remembered.

In closing the exercises of this interesting occasion, the company sung the following doxology, to the tune of Old Hundred:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Thro' ev'ry land, by ev'ry tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
'Till suns shall rise and set no more.

The company then took another recess, when the arrival of the Cars from the East, reminded us that we must leave for home, where we arrived at about five o'clock, not having met with any accident to mar the pleasures of the day.

We commend these rural parties to our friends, believing that a few hours cannot be more pleasantly passed than in this manner, and at a trifling expense, where so many participate together.

We did not notice the letter in the Liberator to which the following communication from a respected correspondent refers, or we should certainly have inserted it with our indignant remonstrance at such a brutal outrage, and the unchristian principles and feelings prevalent, from which it proceeds.

For the Register and Observer.

Messrs. Editors,—The following letter was written, as its date shows, several months ago. I read it, when it first ap-

peared, with a thrill of indignation, and felt sure it would be copied into other papers, and bring down the righteous reproof of many upon so cowardly and cruel an assault. Such an outrage, committed against the meanest white man, however troublesome or offensive, would ring through all the presses of the country; and had the poorest American been so treated in *English* cars or steamboat, it would have been thought sufficient ground for national complaint, and we should have heard from many the instant cry of 'war.' But here an honest and decent man, a respectable minister, with no taint but one that God gave him, is travelling in the public conveyance, pays the full price for a seat which is pledged to him, and is then abused in a way that ought to have caused every man present to defend him with their lives, or publicly expose the ruffians who assailed him—and nothing is done, nothing said! and when the poor man recovers sufficiently to write his plain account, it is not noticed, that I am aware, in a single print except those of the Anti-Slavery Society. Some to whom it has been offered have refused to publish it. This, I am confident, you will not do. And I have felt that it should appear in a *Christian* paper, with the request of one residing in the place to which the injured man belonged. E. B. H.

Providence, Aug. 10, 1843.

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DIABOLICAL OUTRAGE.

Providence, April 18, 1843.

Dear Friend Garrison;—Knowing you to be a friend of humanity, and a lover of mankind, I hasten to lay before you the following matter of facts, to dispose of them as may best suit yourself.

I am the Pastor of the African Methodist Episcopal Church for the cities of Providence and Boston. I have charge of the Bethel Church in West Centre Street, Boston, but make the city of Providence my principal place of residence.

On the 27th of March, I left this place for Philadelphia. I arrived in the city of New York on board the steamer Mohegan about 3 o'clock, P. M., Wednesday, March 26th. Between 4 and 5 o'clock in the afternoon of the same day, I went to the ticket office of the Jersey City railroad company, and purchased a ticket of the Agent or Clerk of the company for a passage to Philadelphia. I gave him four dollars for the ticket, the same that all others gave, for which I found no fault. After I had asked the agent if I could be accommodated with a comfortable seat in the cars. He answered me in the affirmative, and satisfactorily assured me that I should be as well accommodated as any other gentleman. I find no fault with him; he gave me all I asked. I crossed the river with a ticket he gave me for that purpose, and about 5 1 2 o'clock, I was seated in the car for Philadelphia, by the conductor of the train. I took my seat in the most secluded part of the car, in order to be out of the way of my neighbors as much as possible, and so I passed over a part of the road quite comfortably, and unmolested while the then present conductor remained on the train. Somewhere on the road, we changed conductors, and I fell into the hands of another before we reached Trenton, N. J. Sometime after we left Trenton, we came to another stopping-place, and when the cars were about to move again, the conductor came to me and said, '*Here, old fellow! you must come out of that.*' I asked him why. He said, '*That is none of your business.*' I answered him, 'I cannot move until you assign me your reason for it.' He rejoined. *I shall not reason with you about it. All you have to do is to come out, and if you don't I'll pitch you out.*' I answered, 'Well, Sir, you will have it to do; for I cannot move myself until you give me a reason for it.' I said no more, and this I said as calm and easy as possible to be heard in the noise and bustle that were going on at the time. For some minutes, he stood and said much not worth mentioning. I said nothing. At last, he became much agitated, seized me by the throat, threw me down, and being unable to pitch me out himself, left me on the floor. In a few minutes, before I could regain my seat, he returned with four others; there may have been more, I am sure not less. With violence they fell upon and beat me. From the beginning, I had said not a word, only what I have already named, except to cry for help, after so many had fallen upon and beat me, until I had altogether despaired of life. I was gagged; had handkerchiefs crammed into my mouth; was beaten with their fists, and caned; was stamped in the stomach, and beat till almost unable to speak; and was finally thrown into the car where men go to smoke, &c. &c. nearly helpless, and without a friend I knew, except the Rev. N. Colver, of Boston, and one other gentleman, whose name I do not know. To them I wish to return thanks in this letter, for their kindness to me. Some time after, we arrived in Philadelphia, and I was placed under the care of a physician. Since then, I returned to this city, and am now laboring under the influence of the ill treatment I received upon that occasion. I made no attempt to defend myself, by entering into violent combat, because I believe it to be wrong. 'The servant of the Lord must not strive.' I did not enter suit against the conductor or company for the injuries I sustained, for this plain reason and many others:—I believe there is a just God, who is and will be the avenger of all those that do wrong. 'Vengeance is mine; I will repay, saith the Lord.' I believe he 'hath appointed a day, in which he will judge the world in righteousness by the man Christ Jesus.' That day I believe not far distant, and then I expect to meet at the tribunal of God. God himself will award them according to their works. 'Will not the Judge of all the earth do right?' I am sure that he will, and with this assurance I have committed myself and all that I have into his hands, trusting that the day will come when every man shall be rewarded according to his works,

I am yours, for the cause of truth.

JABEZ P. CAMPBELL.

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TRUTH is abused, when sincere inquirers are blamed for errors of faith they could not prevent. God does not punish error, but vice.

REV. DR. GREENWOOD.

The following notice of Dr. Greenwood was introduced by Rev. Dr. Brazer, in his discourse, Sunday forenoon, 6th inst, at the North Church, in Salem.

'I take leave of this subject* here, but I cannot close this part of the service without a brief and passing reference to one, who in addition to many gifts and graces of character, possessed in an eminent degree that of an entire fidelity to all his convictions of religious truth, united with a perfect liberality of sentiment and conduct towards those whose opinions differed from his. I refer to a friend, who, during the last week has been called from a wide sphere of love and duty here, to one, I doubt not, that is higher and happier in the unseen world. I scarcely need name the name of the late Rev. Dr. Greenwood. I speak with confidence, for I knew him long and well; and I am aware of the full import of what I affirm when I say that it has not fallen to my lot to know a man more pure, sincere, single-hearted ingenuous and true, in every sense of the terms, than he was. His claims as a preacher of the Gospel need not here be stated, for you have felt his persuasiveness and power. His last public services were performed in this pulpit, and the impression they left upon our minds will, I think, never be effaced. He seemed even then, in his whole mien and bearing, to belong rather to the world we hope for than to this. You remember how simple, how unaffected, how wholly free from all unworthy self-reference, how earnest and impressive was his manner of address. And this, united to a soul full of reverence, to a heart alive to every kind impulse, to an intellect clear, manly, convertible, comprehensive and free; to a taste refined and exquisite, almost beyond example, and to a style of writing and utterance simple, animated, picturesque, graphic and singularly racy, rendered him one of the most interesting and effective preachers that it has been our privilege to hear. But I am wandering from the appropriate duty of the place and hour, and his eulogium is not needed here, or, indeed, anywhere. All who knew him loved him and honored him; and now that he has gone to enjoy that reunion and mutual recognition of pious friends in heaven, which he loved to inculcate and cherish in hope, on earth, may his pure and elevated example, together with that of other friends who have also 'gone before,' serve to prepare us for the ineffable joy of a similar recognition of him and them in that blessed state where all gracious affections shall know no further blight of death, and all holy ties be re-united, never more to be severed.'

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*Necessity and sufficiency of private judgment in matters of religious opinion.

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RECENT PUBLICATION.

Unitarianism the Doctrine of the Bible. A Reveiw of a Pamphlet by the Rev. W. J. Bakewell, entitled 'Unitarianism Untenable.' By a Unitarian Layman. Pittsburgh, Johnson and Stockton. 1843, 8vo, pp., 47.

We have always had reason to be proud of laymen who have embraced, advocated and defended our views, and with a combination of pride and respect do we regard the author of this pamphlet, whom we will publicly designate with no greater particularity than by naming 'Meadville' Pa., as the place from which he dates. His pamphlet contains a judicious and most cogent reply to that of Mr. Bakewell, a notice of which was contained in our columns last week. Its pages are almost entirely devoted to an examination of the texts and the arguments professedly drawn from Scripture, by the latter gentleman to justify the opinions he has adopted. This examination is conducted skillfully and lucidly, and we would recommend it to those who desire a comprehensive and powerful statement of the Scriptural evidence of Unitarianism. We extract a few passages which precede this examination.

'The first thing which appears to have led Mr. Bakewell to doubt the correctness of Unitarianism, was the (assumed) fact, that it is, both in England and in this country, not only making no progress, but rather in a declining condition, and in proof of this he quotes an apothegm of Dr. Chalmers. As however we generally like to have some better evidence of a fact than a mere rhetorical flourish, we shall take the liberty of first examining the truth of Mr. B's. assumption; and next the correctness of the inference he has drawn from the fact assumed.

Of the present state of Unitarianism in England we know nothing from personal observation, and we are so situated that we cannot conveniently consult such statistical reports as exist in regard to it. We shall therefore leave this part of our author's assertion without comment. But we cannot do so with what he says in regard to the state of Unitarianism in the United States.

It is only about half a century since Unitarians began to be known in this country as a distinct denomination. Before that time there were, no doubt, many individuals, and even some ministers of the gospel, who had embraced the belief in the simple Unity of God, but as a sect Unitarians were unknown. At present there are about three hundred Unitarian Societies in the United States, composed of about 200,000 members, a very large proportion of which were once Trinitarians; and the shouts of triumph which are raised when a single proselyte is made from their numbers, show plainly that here at least they are not looked upon as a perishing sect 'rapidly dwindling from observation.'

But the individuals composing those societies are but a small portion of all who have embraced Unitarian sentiments. Without now adverting to the numbers in every society who secretely hold these opinions, there are the (numerous sects of the Christians, the Universalists, the Hicksite Friends, and others, all of whom openly profess the belief in the simple Unity of God. Now these together form an aggregate of about a million of members; and it appears to us, that even Mr. B. will be ready to admit, that on second thought, a faith which has made such progress in half a century, is not 'dwindling from observation.'

Mr. B's. next assertion is, that Unitarianism does not enlighten the understanding as Trinitarianism does. If this be so, how are we to account for *the fact*, that Unitarianism has made the most rapid progress in those communities in which there exists the greatest degree of popular intelligence, (such, for instance, as Geneva, in Switzerland, and Boston, and Massachusetts generally, in the United States)—that the three great intellectual luminaries of England, Newton, Locke and Milton, were all of them Unitarians; and that the Unitarian writers of this country possess here such a proud pre-eminence? If we are to draw our inferences from facts, and not from *prejudices*, we must conclude, either that Unitarianism promotes intelligence, or that intelligence promotes Unitarianism; or that they mutually act and react on each other, as cause and effect.

Mr. B's. assertion, that Unitarianism does not warm the heart, and does not incite to active exertions in the cause of humanity, has given us pain, as showing the blighting effects of the spirit of orthodoxy, on an otherwise amiable mind. If the Rev. author speaks from personal experience, we pity him from the bottom of our souls; but he must excuse us, if, in this matter, we cannot receive his mere assertions as proofs; and if again we appeal from the former, to the test of facts and experience.

Where, in this country, is the religious sentiments most apparent—we do not mean that which occasionally exhibits itself by extravagant excitement and zeal, and then dies away; but that which, like a gentle heat, permanently warms the heart, and enters into all the common transactions of daily life? Is it not in Massachusetts? Can any one, from the midland, southern or western states, travel through that state, and not feel that he has entered into a rsgion of superior moral purity? Where is the same ample provision made for the common education of the poor as well as of the rich, and where is the system of common education carried to the same degree of efficiency and perfection that it is in Massachusetts? In which of our cities do we find the same active exertions, and the same efficient provision for the relief of the indigent—the instruction and moral improvement of the lower classes of society, and the reformation of those who have wandered from the path of virtue, that we do in Boston? Who have been in this country among the most efficient friends of *Sunday schools* and temperance societies? Were it not the Unitarian clergy of New England? But to descend to individuals. Who was Tuckerman, who introduced among us that truly apostolic institution, the ministry to the poor, and devoted his life to it? Who was Channing, whose life was spent in advocating the cause of humanity; of human freedom and human improvement? Who was Noah Worcester, who first in these modern times commenced the great movement in behalf of peace, and awakened the popular mind to the evils and miseries of war? Were they not all of them Unitarian clergyman? Who was John Vaughn, a man who spent a long life in going about doing good, and to whose moral worth an orthodox friend once bore the testimony, that the virtues of one such man were sufficient to reconcile us to mankind? He was a zealous Unitarian, and one chiefly instrumental in establishing the Unitarian church in Philadelphia. Who is Perkins, who, in Boston, presented a mansion valued at thirty thousand dollars, as an asylum for the blind? Who was Birch, who devoted a large fortune, the fruits of a life of frugal industry, to endow the institute of the blind at Philadelphia? They were Unitarians; professors of that faith which, according to Mr. B., does not incite to active exertions in the cause of humanity.

The only charge brought by Mr. B. against Unitarians which is well founded is, that they have nor sent any missionaries either to the torrid or to the frozen zones. But when it is considered that they are here a young sect just struggling into existence; that, cut off from the sympathies of their fellow Christians, they are obliged to defray all the expenses of their own establishments; and that besides their congregational organization is not favorable to great distant enterprises, we think they ought not to be too severely blamed on this score. But if they have not engaged in distant missionary enterprises, we can tell Mr. B. what they have done. They have established in Boston, and occasionally in some of the Atlantic and Western cities, missionaries to the poor. Of these there are three in Boston. The main object of their ministry is to act on that portion of the population which is not connected with any of the established societies. Its ministers visit the haunts of squallid poverty and vice, and carry there assistance, counsel and the consolations of religion. By sympathy with the wretched, and sincere interest in the moral improvement of the vicious, they strive to raise these classes from their state of degradation to one of competence and virtue. The young are in a peculiar manner the objects of this ministry. Schools for their intellectual and moral instruction are provided; and, so far as possible, they are placed in situations calculated to make them good and useful citizens. This ministry has been eminently successful. The churches and schools connected with it are constantly filled; and hundreds, and perhaps we might say thousands, have been rescued by its means from want and vice, and restored to virtue and to happiness. If the truth could be known, we suspect it would be found that the number saved by this unpretending ministry, is as great as that saved by the whole expensive operations of our East India missions; and, in our humble opinion, an American, or a European emigrant, is as well worth saving as a Hindoo or a Siamese.

But it is time that we should proceed with the history of our author's conversion. This, as might be expected from what has already been said, progressed rapidly. In October last he resigned his pastoral charge of the society at Pittsburgh, and went to worship at the Episcopal church. There he, at first, finds a portion of the service, particularly the litany, somewhat objectionable, but soon he became reconciled to it, and can join *cordially* in every one of its positions. In the mean time, with feelings evidently much enlisted in favor of the new mode of worship he had adopted, he enters on a re-examination of the doctrine in dispute, and this results in his conversion to the Trinitarian faith. As, at least, a tacit admission of the insufficiency of the Christian baptism he had once received, he is re-baptized, and he now at once appears before us the champion of the new faih he has embraced, and as the warm eulogist of the church to which he has attached himself.

GENERAL INTELLIGENCE.

Taunton.—A correspondent of the New York Express, under date Taunton July 24th, gives an account of the losses of that enterprising and industrious town, within a few past years, and referring to the recent loss of $50,000 by the Mutual Insurance on property destroyed by the late fire at Fall-River, concludes that Taunton is at least an equal sufferer with Fall-River. He says:—

Look back a little. In 1834, a terrible fire occured here, and the actual loss of property could not have fallen at all short of thirty thousand dollars. Then, in May, 1837, we had the failure of Crocker and Richmond, who were the chief business men of the town. Then in September, 1838, we had even a worse conflagration, and the loss could not have fallen short of $75,000! Our people tried to sustain themselves, notwithstanding these accumulated losses, until November last, when upon an examination of the state of the 'Cohannet Bank,' in this town, with a capital of two hundred thousand dollars, it was found that the capital was entirely sunk.—Aye, sunk!—and many widows and orphans lost every cent! Well, then on the night of the 31st of May last came a terrible fire, (No. 3 in 3 years!) and the loss must have been quite $30,000. The shock was tremendous, but our ruin was not; for, by this Fall River fire we have to pay in hard cash, from our already prostrated town, more than $50,000.

Temperance in the Navy.—We learn that of 203 men on board the U. S. ship Boston, only 72 drew their grog,—the others in lieu thereof, receiving six cents a day, as the value of it. The boys were not allowed to draw grog. A donation of $15 from the officers of the Boston was presented to the Seamen's Chaplain in aid of the Temperance cause; also a Bethel Flag by her Commander, Capt. Long; which donations are thankfully acknowledged by Rev. Mr. Damon, on behalf of 'all seaman visiting the port.'—*Honolula Temperance Record.*

Durability of Iron Steamers.—The last Savannah Republican notes the following facts concerning the recent overhauling of an iron steamer at that place, which may in some measure assist those who have experience on the subject, to form an opinion respecting the relative durability and value of iron and wooden vessels:—

The Steamer John Randolph after nine years active service, was hauled out of the water a few weeks since for repairs. It is known to our citizens generally, that she was the first iron steamer of so large tonnage that floated in the waters of the United States up to the period of her launching. Her length is 115 feet, breadth of beam 23 feet, depth of hold 8 feet; and she is the slightest draught of any boat afloat on the Savannah river. She was launched in the summer of 1834 by her then owner, Mr G. B. Lamar.

On hauling her up and examining her bottom, it was found that the wear of the iron plates of which she was built, was scarcely perceptible in any part. Some indentations were found, caused by snags, which did not go through the bottom, and which were easily repaired. This fact clearly tests the superiority of iron for the hull of boats plying on our rivers over that of wood.

Waste Lands in Mississippi.—The Legislature of Mississippi has passed an act asking Congress to donate to the State the inundated lands between the Mississippi and the Yazoo, Tallahatchie and Cold Water Rivers, on condition that the State makes a levee which will reclaim and protect them from future inundation. The delta between the Mississippi and the above rivers is about three hundred miles long, by sixty miles wide, which is every where about ten feet higher at the Mississippi banks than at its eastern border, consequently all the water which flows over the eastern bank of the Mississippi river runs east to those rivers. The construction of a levee on the Mississippi of the average height of twenty inches, would be sufficient to reclaim the entire plain. The amount of land thus reclaimed being large and valuable, it is intended shall form a permanent fund, which will enable the State to meet all her liabilities without a resort to taxation.—*Pennsylvanian.*

The Slave Trade.—Capt. Lane, of brig Russia, which arrived at New York on Monday from Trinidad, Cuba, informs that a Spanish Guineaman arrived at that port on the 2d June, and landed her cargo, consisting of 450 slaves. They were landed about 5 miles to the leeward of the town of Trinidad. The vessel and her cargo are the property of Don Pedro Blanco, Esq. (the famous negro stealer.) The vessel was overhauling and refitting with great despatch, for another voyage.

By the paragraph above, we perceive with what activity and success the *slave trade* is still carried on, notwithstanding all the watchfulness of English cruisers, and promised watchfulness of American cruisers.

And what prospect is there that this infamous traffic will be abolished or even much abated, so long as the practice of slave-holding exists in North and South America? The only effectually successful fields of effort for the suppression of the trade, are the countries where slaves are held, and whence slaves are brought. Let governments continue their efforts for its suppression, for they can do something,—but let it be felt and remembered that all the efforts and restrictions of Christian governments will be to a great extent resisted or evaded by unprincipled cupidity, so long as there is in the wide world a *market for slaves*. Let the market be destroyed then, by efforts to awaken, as fast as possible a *thoroughly Christian spirit* in all slave-holding communities, till slaveholders *all* shall be ready for what many of them are even now ready,—to 'break every yoke.' And let the efforts for the civilization of Africa, especially of the tribes on the Atlantic coast, be followed up with increasing energy and unflinching perseverance, till it shall be impossible to obtain supplies for the murderous traffic.

The Isthmus of Panama.—According to a communication made by M. Arago to the Academy of Sciences at Paris, on the 5th, a contract has been entered into by Messrs Baring & Co. of London, with the Republic of New Grenada, in virtue of which the Republic is to cede to them the line required for the projected canal across the Isthmus of Panama, with eighty thousand acres of land on the two banks, and four hundred thousand acres in the interior of the country. Messrs Baring & Co. had, it is said, in the first instance, fixed the amount of toll for the navigation of the canal at the price of eighteen francs per ton; but they have reduced it to eight francs. The work, upon which from four thousand to five thousand men are to be engaged, is to be completed in five years.

Trade and Business on the Mississippi.—Some idea of the extensive trade and business upon the Mississippi may be learned from the following facts, which we find in a St. Louis paper. It says, last year there were 450 steamers navigating that river, averaging each 200 tons, and making an average tonnange of 90,000. They cost above $7,000,000, and were navigated by nearly 16,000 persons—about 35 each. Besides these steamers there are about 4000 flat-boats, which cost each about $150, managed by five hands each, or 20,000 persons, and make an expense of $1,380,000. The estimated annual expense of the steam navigation, including 15 per cent. for insurance, and 27 per cent for wear and tear, is $13,618,000.

The Bible, Temperance, and Father Matthew.—Father Matthew says: 'I have never advocated temperance as a substitute for the eternal Gospel—God forbid! I have, from my own private resources, without ever soliciting a shilling of public aid, distributed some thousand copies of the Douay version of the Holy Bible; and with the approbation of the most Rev. Roman Catholic prelates of Ireland, I have in the same press a new edition of the sacred volume, to be published in twelve numbers, at the low price of sixpence each number. This will place the Old and New Testament within the reach of almost every head of a family in Ireland. If I had pecuniary resources equal to my wishes, every one of the six millions of teetotallars in this kingdom would have a copy of the blessed book before the end of the present year.'

Chardon Street Chapel.—This building has passed into the hands of the Wesleyan Methodists.

Glass a Substitute for Iron.—It is stated that water-pipes made of *thick glass*, covered with a coating of bitumen, and made to insert into each other with bitumen joints, are being manufactured in France. These pipes will, it is asserted, bear a higher degree of pressure than those of cast-iron, and are thirty per cent. cheaper.

Campbell's Foreign Monthly Magazine.—The August number of this work is published by Otis & Broader's. It contains two beautiful Mezzotento engravings, and the usual variety of valuable selections from the late English Magazines and Reviews.

Bishop of Rhode Island.—On Friday 11th inst, Rev. J. P. K. Henshaw was consecrated in Providence, as Bishop of the Diocese of Rhode Island, and was, on the same occasion instituted Rector of Grace Church, in that city. The Bishops of Connecticut, New York, Vermont, New Jersey, Virginia and Maryland were present, and a large number of the Episcopal clergy from various States.

Finding Property.—An English paper states that at the last Devon assizes, a woman was charged, convicted, and sentenced to a severe imprisonment, for appropriating to her own use a sum of money which she had found in the street. The judge stated the law of the case, and as there existed much ignorance as to the ownership of the lost property, we lay before our readers the decision of the judge—the law and justice, in connection with this subject, being the same in Great Britain and America:

'If property is found in a public road, which has been dropped, the finding that property does not give the finder a right to it. He is bound in law and justice to take that property and keep it for the benefit of the fair owner, and bound in conscience to try to find him out. If property has any mark on it—if it have the name on it, or if the note is enclosed in a cover, with the address on it, the duty is the stronger, because these are the directions to the owner and place of residence. The finder is not guilty of a felony until he does an act showing that he intended to appropriate the property to his use, but the keeping it without endeavoring to find an owner, or any attempt to sell or use it, is a larceny.'

Brown University.—We learn from the Providence Journal, that William G. Goddard has been elected a member of the Board of Fellows and Secretary of the Corporation, *vice* Theron Metcalf, Esq., of Dedham, resigned. Alexander Duncan and Rev. Alva Woods, D. D., have been elected Members of the Board of Trustees in place of William G. Goddard and John Carter Brown, elected to the Board of Fellows. President Wayland has lately given to the University the sum of $1000, to be awarded for excellence in the studies preparatory to admission in the Freshman class. The University is in a sound state, and its prospects are encouraging.

Ten Gun Brigs for the Navy.—It is to be hoped that our Government will cease building this class of vessels for our Navy. If we continue it, it will be but pursing a system direful in the experiment, which has been well tried by the British Government. Our late English papers tell us, that in a debate in the British House of Commons on the 20th June last, Capt. Berkly called the ten gun brigs, 'sea coffins,' and said he was prepared to prove that they were a dangerous and useless class of vessels for her Majesty's service—that out of twenty two vessels lost in the British Navy since 1816, eleven of them were ten gun brigs which had *foundered at sea*, as they had never been heard of—not a soul having escaped to tell the tale! Captain Berkly was supported in his opposition to the 'ten gun brig system' by Captain Pechill, Captain Plumridge, and Sir Charles Napier. Now it is clear to us, if this class of vessel is unfitted for the protection of British commerce, and are regarded by those distinguished British naval captains as 'sea coffins,' they cannot be desirable and efficient vessels for the protection of *our* commerce; and looking to the loss of the U. S. schooner Grampus, of ten guns, we feel like regarding them, as Capt Berkly does, '*sea coffins*' for our officers and seamen.—*Baltimore Patriot.*

Paine's Telescope.—The Worcester Palladium publishes a letter from Henry M. Paine, of Clappville, in which it is stated that he is now constructing a powerful telescope upon new principles; the part of the instrument which he claims as his own is the form and combination of the lenses, which, 'so far from being limited by eighteen hundred powers,' possess a magnifying power of *eleven thousand*. Mr. Paine asks, why the Cambridge committee send to England for a Telescope which has been long since superseded by a superior instrument in America?

Missionaries Drowned.—On February 1, at the Falls of the Wallamette river, near the Methodist Mission, in the Oregon country, Mr. Cornelius Rogers, Mrs. Rogers, her sister Aurelia Leslie, Squire Crocker, and two Calapooh Indians. While passing the rapids above, the boat was accidentally carried over the Falls. Mr. Rogers went to Oregon from Cincinnati, Ohio, in the spring of 1835, in company with missionaries of the A. B. C. F. M., to aid them in their christian labors among the Indians there. He was a volunteer, bearing his own expenses. After laboring three or four years with them, he married a daughter of the Rev. Mr. Leslie, of the Methodist Mission on the Wallamette, and took up his residence near that mission. He was an enterprizing, christian man—just the sort of man that a rising community like that needs. —*Mer. Jour.*

MARRIAGES.

In this city, on Monday morning, at the Bulfinch street Church, by Rev Mr Gray, Mr William Wilkes, of Louisville, Ky. to Miss Hannah Augusta, daughter of Mr John Lewis, of this city.

In Roxbury, 15th inst. by Rev Mr Putnam, Mr William J. Reynolds, to Miss Martha Pratt, all of R.

In Lowell, 3d inst., by Rev Mr Miles, Mr George W. Norris, to Mrs Sally S. Norris.

In Fairhaven, Aug 15, Mr John Reed, Jr, of this city, to Miss Amelia, daughter of the late Dr Crane.

At the seat of Hon William Jarvis, Weathersfield, Vt. Rev J. De Forest Richards, of Charlestown, N. H. to Miss Harriet B. Jarvis.

In East Otto, Cattaraugus Co., N. Y., 2d inst., Rev Wm E. Pinder, formerly of Bangor, to Miss Maria Rice.

DEATHS.

In this city, on Sunday noon, of consumption, deeply lamented by a large circle of friends, John Warren Williams, 28.

In this city, Aug 14, Mrs Lydia H. Bird, widow of the late Abraham Bird, 58.

At Jamaica Plain, (Roxbury,) 13th inst. John Prince, Esq. 73.

In Brighton, on Tuesday morning, Mrs Esther Green, widow of the late Jonathan Whitney.

In Newton, on Friday, Rev Jonathan Homer, DD., aged 84.

In Wakefield, R. I. 7th inst. Frederic Swartz, only son of the Rev Alexander H. Vinton, D. D. of Boston, in the 7th year of his age.

In New Bedford, Mrs Philena F. Shaw, 56 years and 6 months. On Wednesday, 2d instant, Margaret Dawes Eliot, aged 15 months, youngest child of Thos. D. Eliot. Miss Roxana W. Davis, aged 39 years.

At Auburn, 2d inst. James Richards D. D., President of the Auburn Theological College, in the 76th year of his age.

In Castine, Mrs Sarah Ann, wife of Chas J. Abbott, Esq, and daughter of the late Josiah Hook, Jr. 30.

In Utica N. Y., Mr Richard Sanger, formerly of this city, 73 yrs and 7 mos.

In Macon, Ga. on Saturday evening, 29th ult. in her sixteenth year, Miss Rebecca Ann Lamar, daughter and only child of Gen. Mirabeau B. Lamar, late President of the Republic of Texas.

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnston, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO, 118 Washington st. a12

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. a19

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

DAGUERREOTYPE.

H. H. LONG respectfully solicits the attention of the citizens of Boston to his clear, bold, and beautiful Daguerreotype Miniatures, which he thinks have never been excelled, and in only a single instance equalled in this country or in Europe. The time of sitting for a picture varies from thirty to fifty seconds, and accidents excepted, a good picture is secured at one sitting.
Rooms No. 96 Washington st. aug 19

FOR THE BENEFIT OF THE DEAF.

THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'
THOMAS E. PRESSEY.
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.
SCARPA'S OIL is constantly for sale at my Book store, No 2 State st, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. a 19

ANOTHER SUPPLY of Mrs. Ellis's Wives, Women and Daughters of England, the best edition, at only fifty cents for the three works. W. CROSBY & CO, 118 Washington st. a19

CHURCH ORGAN

FOR SALE. An Organ, 13 feet high, 8 feet wide and 51-2 feet deep, and containing open diapason, stop diapason, dulcina, Principal twelfth, fifteenth and spolton—the Principal in two and a half stops, which make 8 Registers—the key board commencing on FFF, containing 56 long or white keys; the whole encased by mahogany and nearly new, having been removed from a Church, after about one and a half years' use. The maker warrants it nearly equal to new—price $750—terms easy. If not sold immediately will be leased for a term of years. For particulars address CHARLES McINTIER, No 5 Exchange street, Boston. a12

VALUABLE OLD WORKS—The Sermons of John Emery Abbot, with a Memoir, by Rev. H. Ware, Jr.
The Sermons of Rev A. Abbot, with a Memoir; Burton's cheering views of Man and Providence.
Abbot's Young Christian; Kettell's specimens of American Poetry, 3 vols.
Whitman's Village Sermons; Foster's Essays; Channing's Discourses, 12 mo.
The Listener, by Caroline Fry, 2vols; A Word to Women and other Gatherings, by Caroline Fry, 12 mo.
Smith's Essay on Moral Sentiments, 8vo; Brook's Daily Monitor, 8vo; Life of Thomas Paine, author of the Age of Reason; Dr. Harris' Memorials of Oglethorpe; Blair's Sermons, London edition, 5 vols, 8vo—for sale by WM. CROSBY & CO, 118 Washington st. aug5

THE HUGUENOTS, by Mrs Lee—The Huguenots in France and America, by the author of Three Experiments of Living, Luther, Cranmer, &c. &c., 2 vols, 12mo—just published; for sale by W. CROSBY & CO, 118 Washington st. a12

KOLLAR ON INSECTS—A treatise on insects injurious to gardeners, foresters and farmers—by Vincent Kollar, translated from the German by S. M. Loudon, from London. For sale by WM. CROSBY & CO., 118 Washington st, a12

BOOKS—Notes, explanatory and practical on the Epistle to the Hebrews, by Albert Barnes; Productive Farming, or a familiar digest of the recent discoveries of Liebig, Johnston, Davy, and other celebrated writers on Vegetable Chemistry, by J. A. Smith—No 2 Hannah More's Works, to be completed in 8 Nos. at 25 cents each—A Sermon preached before the University of the Cathedral Church in Oxford, by E. B. Pusey, D. D.; A Statement of Facts in relation to the recent ordination in St. Stephen's Church, N. Y.; No 10 Brande's Encyclopædia—part 1 Tom Burke of Ours, to be completed in 2 parts—The Life and Speeches of Henry Clay, in 2 large vols, for $1.
Every work published in the U. States received and for sale as soon as issued. Orders are respectfully solicited by SAXTON, PEIRCE & CO., 133 Washington st. a5

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. j29

SCHOOL FOR YOUNG LADIES.

THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.
The usual branches of a liberal English Education are taught, viz. Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, etc.
Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructers well qualified to teach in those branches.
Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science.—The School is well furnished with Philosophical Apparatus, and a large and excellent Library.
Applications for admission can be made until September 4, at No 60 Pleasant st.
TUITION—Pupils twelve years of age and over, $12,50 per term—under twelve, $10,00.
Instruction on Piano Forte, by Mr E. L. White, $12,00 per term—instruction in Drawing, by Miss D. Smith, $3,00 per term.
WILLIAM P. JARVIS.
References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

MONTHLY MISCELLANY OF RELIGION and Letters, for August, will be issued on Tuesday next—Contents:
The Westminster Assembly of Divines.
Notices of the late Rev. David Damon.
Paraphrase.
Summer Morning Hymn.
Religion in Germany.
Desire for another Life—a sermon by Rev Calvin Lincoln.
The Poet's Hope.
Christ compared with his times.
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Notices of Books, Intelligence, &c.
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YOUNG LADIES' SEMINARY,
IN CHARLESTOWN, MASS.
Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.
The course of instruction is *systematic and thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.
Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.
For more particular information, please apply to the Principal.
REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.
PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book, without the Third Part, is sufficiently extensive for common schools.
PART THIRD, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.
From the Masters of the Public Schools of Boston, in the Department of Arithmetic.
Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its ar

POETRY.

For the Register and Observer.

REFLECTIONS ON PLUCKING AN EARLY VIOLET,

ON THE BANKS OF THE MOHAWK.

Say, gently blooming flower! altho' the God
Who formed each link in being's wondrous chain,
Hath not thought meet to grant thee human utterance,
Or those capacities of speech, through which
Thou mightest converse hold with favored man;
Yet if perchance the great Creator hath
Seen fit beneath thy humble attitude,
To grant thee yet some unseen germs of reason,
Some feeling organs, and some thrilling nerve
Of sensibility to woe and pain,
Shrinking from the rude touch of wanton hands;
[And who can say that thus our common Lord
The smallest of his works hath not endowed?]
Say, gentle flower! while with unwelcome grasp,
I pluck thee from thy verdant bed, on which
Thou just begin'st thy opening charms to spread,
And amidst nature's various blooming sweets,
Which lift their heads, rejoicing in the rays
Of vernal suns, and soft distilling showers,
Fondly aspirest thy due rank to gain;—
Say! does this premature and sudden blow,
This early severing of thy tender root,
From its lov'd natal soil, seem hard and cruel?
Perhaps it does. Yet murmur not, sweet flower,
Nor yet repine, that now in the soft bloom
Of virtuous infancy thy leaf is cropp'd,
Thy feeble struggles ended, and thy life
No more the sport of nature's ruthless storms.—
Mayhap, [an emblem of the various woes
Which cluste round the head of hapless man,
And leave him wretched, still to linger on
A life of sickness, pain, and gloomy care,]—
Mayhap, hadst thou been left to vegetate
On thy green bank, which now so gaily smiles,
Some poisonous weed might soon contaminate
Thy virgin purity and spotless fame,
Disturb thy peace, and clothe with wasting grief
The bitter remnant of thy waning years.

Perhaps the blasts of slowly lingering spring,
Surcharged with noxious mists, might pierce thy veins,
And chill the genial current of thy life;
Or some sore biting frost, untimely sent
To check thy rising hopes, might nip thy bud,
And lay thee prostrate in thy humble bed.—
Or if some little longer spared, thou still
Art left to unfold the fulness of thy charms,
And shine awhile in all thy 'pride of place;'—
Perhaps the sickly rays, and burning heat,
Of summer's scorching sun may waste thy strength,
Exhaust the natural sources of thy being;
Dry up thy springs of nourishment, and leave
Thy sapless frame, with parching drought consumed.

Perhaps the unfeeling hand of wanton man
May lacerate thy fibres, bare thy stalk,
With heedless foot may crush thy tender shoots,
Lifting their heads around thee, [emblems fair
Of those dear pledges of connubial love,
Which swell with transport the fond parent's breast.]

Perhaps, [sore visitation which too oft
Awaits the sensitive and languid frame,]
Some subtle mist, unknown to grosser sense,
Wafted by sluggish winds from deadly pools,
May shed its morbid influence on thy head;
Poison the secret springs of cheering hope;
Unnerve the chords which vibrate to the touch
Of sportive mirth; no longer to the sound
Of sweetest harmony and joy attun'd;
And leave thee languishing thro' hopeless years,
A prey to all the ills which fell disease
Entails on earth-born heirs of grief and woe.—

Perhaps 'stern ruin's plough-share' driving on,
May tear thy root from its congenial soil;
Transplant thy delicate and drooping branch
From the salubrious air, and cultured field,
Where thou hadst yet some shelter from the winds
Of sore adversity, to some cold fen
Where deadly night-shades thrive; and the strong arm
Of nervous and unbroken health alone
Can force its way through the dark forest's shade.

Repine not then at this thy early fate;
Nor deem it hard that with a hasty hand
Of seeming cruelty, but kind intent,
I snatch thee from the bruisings of a world
Of which too much my wounded heart hath known

Father of life, of light, of heart-felt joy,
'Tis thou alone those bruisings canst assuage;
Or pluck the barbed arrow from the wound,
Which festering through each nerve of mortal sense,
Driven by the impulsive shaft of grief and pain,
With ceaseless anguish racks the tortur'd breast.
Vouchsafe, Oh then, thy healing hand to stretch!
And with the gentle balm of heavenly dews
Revive the drooping soul; which now cut off
From the fast failing streams of human hope,
Would to thy plenteous spring of mercy fly!

Utica, April, 1843. E. B.

MISCELLANEOUS.

THE SAVINGS BANK.

'Hope not sunshine every hour.'

Philanthropy is daily establishing in France useful and ingenious institutions. Some give to our manufactures the means of uniting economy and perfection; others extend the usefulness of agriculture and the arts. All demonstrate the progress of the mind of man, and the advance of civilization. But none of them perhaps contribute so much to the elevation and happiness of the laboring classes as that Savings Bank, watched by commercial integrity and directed by financial skill, where they can deposit with safety the wages of their labor, the superfluity of the present, the warrant of a happy future. This admirable institution prevents every day the foolish expenditures of dissipation, and forms the excellent habits of self-denial and of prudent economy. It offers an available resource in unexpected misfortune; it gives the power and the gratification of aiding a parent or a friend in the hour of difficulty,—in one word it is the safeguard of the prosperity and happiness of whole families. * * *

Nothing can be more interesting to the observer and the moralist, than the ever changing spectacle of artisans and of laborers who come to vie with each other in depositing what they have saved from their pleasures, sometimes perhaps from their necessities. * * *

Among those who seldom failed to bring on Sunday an addition to the stock which they were amassing was a man named Lawrence, an engraver of metals, of a crafty and forbidding aspect, whose appearance and whose patched garments announced a lover of economy, if, indeed he might not have been thought a miser. He brought two different books, on which he had entered regularly and in turn the amount, sometimes small, sometimes larger, which he brought to the Bank with that eagerness and care which denoted an avaricious disposition. * * *

Lawrence had a sister, the wife of a Jewel'er at the Palais Royal, named Duhamel, as dashing and as gay a man as his brother-in-law was coarse and homely. Madame Duhamel had often endeavored to draw to her house the companion of her childhood and her earliest friend, (for Lawrence was twelve years older than his sister;) but he was inflexible in his resolutions, immovable in his tastes, and would never expose himself to see the proud Duhamel ashamed of his presence. The humble engraver, under his mean apparel had the spirit of an independent soul, and could not brook the slightest humiliation. Asking nothing of others, and not expecting the smallest degree of regard, he loved his obscurity, because it did not impose on him the duties of society, which he despised.

He never crossed the threshold of his sister's house, except on her birth-day. In the morning, with a bunch of violets in his hand, he would go in at the gate, and as soon as he had embraced Madame Duhamel and her two daughters, the oldest of whom was his godchild, he went away and did not return until a year afterwards.

* * * *

Ten years had passed away, during which Lawrence had never failed to deposit at the Bank his monthly savings. The two books, of which no one in the family suspected the existence, contained a capital which kept increasing the more by the yearly addition of the interest. * *

While the obscure engraver grew richer every year, and still continued his parsimonious way of living, the proud jeweller saw his fortune wasting away as much by the foolish extravagance to which he was accustomed, as by unlooked for losses in his business. Insensibly he injured his credit, and to re-establish it he speculated in stocks,—the stock jobbers completed his ruin. * * * Lawrence had for a long time foreseen this catastrophe,—he neither appeared surprised nor afflicted; people said that he felt a secret pleasure in the downfall of his brother-in-law, who, on his part, altered his demeanor towards the humble engraver. He was no longer ashamed of his presence; he did not criticise his patched coat, his rusty leather cap, his cotton-velvet trowsers, and his coarse nailed shoes. He went to see him every Sunday; he praised his retired habits—he congratulated him on his quiet life—he even admired his economy,—but all this flattery had no effect. Lawrence, with face unmoved, his eyes fixed on his engraving, continued his work, without consoling or blaming his brother-in-law, and leaving him more than ever convinced that it was not in his power to render him the least assistance.

This indifference was not displayed by Lawrence in presence of his sister and his two nieces. * * *

One day in the fall of the year, Flora and Zelie, no longer clothed in costly dresses, appeared to him so meanly clad that he remarked it. The two charming girls confessed to him that these were the only garments they possessed to preserve them from the rigors of winter.

'That shall not be!' cried Lawrence, with a depth of feeling never before shown by him! 'No! no! that must not be! I will not allow my nieces, my god child, to be exposed to die of cold, and I will sell the little that I have.'

Some days afterwards the two sisters received each one a cloth cloak and a merino gown. They were not of the best quality, but served to protect the young girls from misery and the cold.

These first gifts that Lawrence had ever made, caused the greatest surprise and a lively gratitude, the expression of which penetrated his heart and taught him the inexpressible happiness of being useful to others. * * *

They, on their part, touched by the efforts made by their modest benefactor, and convinced that the little he gave them was the fruit of his daily toil, redoubled their zeal not to abuse his goodness. The mother, who worked with a fringe maker in the Rue aux Fers, at the time of her marriage with Duhamel, took up her old trade again, and brought her daughters up to it with a success which soon gained them the confidence of the first manufacturers of the Capital. They were at work from the time they arose in the morning until sleep became necessary—and in course of time Madame Duhamel and her two daughters gained forty sous per day each, which amounted at the end of a month to one hundred and sixty francs; this sum placed them above the want of the necessaries of life and in a condition not to be a burden on any one. Duhamel also gained something by the brokerage of jewelry; but the humiliation that he felt, and the secret struggles of his pride, weakened his strength and impaired his health. He was soon taken sick with a disease which carried him to the grave, regretting too late having yielded so readily to the allurements of vanity, trembling for the fate of his wife and children, to whom he left no resource but the labor of their hands and the little assistance that his brother-in-law might render, who could at least guide Flora and Zelie by his counsels, if he could not aid them with his purse.

Lawrence still dissembling and concealing his real situation, was delighted with the devotion and perseverance of the family of Duhamel. Under the pretext of drawing closer the ties that bound him to the worthy mother and her daughters, he proposed to them to put the product of their labor in common, and to assume himself one third of the expenses of housekeeping, which offer was gladly accepted.

* * * *

This re-union completed the happiness of all who composed it. Madame Duhamel and her daughters manufactured fringes of all kinds; their workshop gained the confidence of the first dealers in the article in Paris, and especially of a merchant in the Rue aux Fers, of advanced age, without children, whose store was very famous. He took great interest in the family and confided to them his most important orders. Lawrence on his part, employed himself in engraving, in which his long experience and his talent enabled him to gain considerable, but he concealed his earnings as much as he could from the eyes of his family. * * *

He never failed to go early to the Bank to deposit his week's savings. But he now appeared better dressed and more respectable, the old patched great coat had been replaced by one of navy blue, the rusty cap by a decent round hat, the cotton-velvet trowsers by those of wool, his shoes though still with thick soles, were not filled with nails like those worn by the Savoyards. In fact he gradually yielded to the fear of mortifying his nieces and his sister, with whom he experienced those delights only to be found in the family circle. Flora and Zelie now nineteen and twenty years old, were very pretty and had an expression of nobleness of soul, the impress of that early education whose traces are ineffaceable. Their workshop was distinguished above all others by the neatness, taste and perfection of the fringes, while the purity of their manners and their pleasing demeanor obtained for them the respect of all. The rich merchant of the Rue aux Fers who procured them a great quantity of work, came sometimes to see them; he was delighted with the attachment which existed between the two sisters, with the respectful tenderness they evinced toward their mother, and the care they took of their old uncle. He loved to pass the evening with them, when over a game of checkers or dominoes, they confided to each other their plans and their hopes. The old merchant told them that as he was childless he was desirous of retiring from business, and removing to an estate which he had purchased in Normandy, and that he wished to sell out his stock to Madame Duhamel and her daughters, if they could give him any security for the payment.

'Your proposal flatters and honors us,' answered the mother, 'but as we gain our livelihood by our daily toil, and we have not yet been able to save much, we can offer you no other guaranty than our probity and our industry.'

'If our father,' added Zelie, 'had not met with so many unlooked for losses which caused his ruin, we might have been able to accept your offer, which fills the measure of our wishes.'

'But we cannot think of it,' said Flora, in her turn, heaving a sigh of regret; 'we must be content to remain in our humble sphere.'

'At how much do you value your stock?' said Lawrence to the rich merchant, placing on the table the 'sizes' of the dominoes.

'Why,' said he, 'it is worth at least one hundred thousand francs, and if they could pay me half money, and give me security for the balance—'

'If fifty thousand francs will answer,' said Lawrence, still intent on his game, 'my nieces may perhaps trade with you.'

'Are you dreaming my brother?' said Madame Duhamel.

'My uncle is making merry at our expense,' said Flora.

'He loves to joke,' added Zelie, 'and to flatter us with a thousand vain hopes.'

'I do not jest,' said Lawrence, his head cast down and continuing to play; 'you each of you possess more than twenty-six thousand francs.'

'What do you mean? we do not understand you, uncle.'

'Wait a moment, and I will convince you.' He arose at these words and smiling on his two nieces, he went up to his chamber quickly, from whence he brought an old portfolio containing two little books, each bearing an inscription of twenty-six thousand five hundred francs. One of them bore the name of Flora Duhamel, the other that of Zelie. The two young girls, to whom he gave them, could not believe their eyes; Madame Duhamel, after being convinced of its reality, threw herself into her brother's arms, exclaiming with the liveliest emotions:

'Here, then, is explained the mystery that I could not comprehend. Here is the result of that severe economy, and of so many privations.'

'It is true, my dear sister, seeing that your husband was ruining himself by his extravagance and his foolish schemes, I occupied myself in preparing for you a happy future. Of the seven to eight francs which I earned, I contented myself with spending two a day, and in the sixteen or seventeen years that I have every week made a deposit at the Bank of my savings, I have been able to make up fifty-three thousand francs, adding the interest to the principal, which I have the happiness of offering to my nieces, to restore them to a condition of which they are worthy, and to prove to them at the same time the value of constant and calculating economy. You will all readily pardon me the little mortifications I have caused you by my coarse clothes, and by that strange parsimony which was necessary for the attainment of my object. I have myself suffered more than once, but the hope of saving my sister and my two nieces from want, renewed my strength and animated my heart. I have at last arrived, not without trouble, at the goal of my wishes and of my privations. You are now restored to your rank in society as honest traders of the Capital. I shall finish my days with you in peace, and I shall often say as I see your business prosper, my nieces well married, and their excellent mother surrounded by their little children, —*This, this we owe to the Savings Bank.*'

All the hopes of the old engraver were realized, the bargain was concluded with the Fringe merchant, who found in this united family the security for the sums that remained due, and which in time were punctually paid.

The store in the Rue aux Fers became more rich and famous than ever. Lawrence gave up the busiuess of plate engraving, now become painful and dangerous from his weakened sight. He undertook the charge of the books and a part of the correspondence, he had a stated salary which gave him an honest and independent living, and in one word he experienced, though a bachelor, the happiness of a good father of a family, and when he saw his two nieces now more charming than ever, and always modest and engaging, attracting customers by their agreeable manners, and every day increasing their credit and enhancing their fortune, he repeated with joy:—*This, this we owe to the Savings Bank.*'

At length the dearest of his wishes was gratified, the girls gained the affections of the sons of a silk merchant in the Rue St. Denis, the two daughters married the two brothers and received at the same time the nuptial benediction. This double union in joining the fortunes of two houses, one of which had been long established, and the other commenced under the happiest auspices, was approved by all good people and by the neighbors in that part of the city. Lawrence wished to pay for the outfit of his god-child, the two brides were given away by him at the altar, in the presence of a large concourse of spectators, and when the mutual vows were pronounced with joy and gratitude, the happy author of this double marriage, regarding with affection the two couple so well matched, could not resist the impulse of his heart, and uttered with a joyous smile, the words that trembled on his lips—

'*Here, here indeed, is what we owe to the Savings Bank.*'

DESCRIPTION OF FATHER MATHEW.

On the day we arrived at Cork, and as the passengers descended from 'the drag,' a stout, handsome honest-looking man, of some two and forty years, was passing by, and received a number of bows from the crowd around. It was Theobald Mathew, with whose face a thousand little print-shop windows had already rendered me familiar. He shook hands with the master of the carriage very cordially, and just as cordially with the master's coachman, a disciple of temperance, as at least half Ireland is at present. The day after the famous dinner at Mac Dowall's, some of us came down rather late, perhaps in consequence of the events of the night before —(I think it was Lord Bernard's quotation from Virgil, or else the absence of the currant jelly for the venison, that occasioned a slight headache among some of us, and an extreme longing for soda-water,)—and there was the apostle of temperance seated at the table drinking tea. Some of us felt a little ashamed of ourselves, and did not like to ask somehow for the soda-water in such an awful presence as that. Besides, it would have been a confession to a Catholic priest, and, as a protestant, I am above it. The world likes to know how a great man appears even to a valet-de-chambre, and I suppose it is one's vanity that is flattered in such rare company to find the great man quite as unassuming as the very smallest personage present; and so like to other mortals that we could not know him to be a great man at all, did we not know his name, and what he had done. There is nothing remarkable in Mr. Mathew's manner, except that it is exceedingly simple, hearty and manly, and that he does not wear the downcast, demure look which, I know not why, certainly characterizes the chief part of the gentlemen of his profession.

Whence comes that general scowl which darkens the faces of the Irish priesthood? I have met a score of these reverend gentlemen in the country, and not one of them seemed to look or speak frankly, except Mr. Mathew and a couple more. He is almost the only man, too, that I have met in Ireland, who, in speaking of public matters, did not talk as a partisan. With the state of the country, of landlord, tenant, and peasantry, he seemed to be most curiously and intimately acquainted; speaking of their wants, differences, and the means of bettering them, with the minutest practical knowledge. And it was impossible in hearing him to know, but from previous acquaintance with his character, whether he was Whig or Tory, Catholic or Protestant. Why does not government make a Privy-councillor of him? that is, if he would honor the right honorable body by taking a seat amongst them. His knowledge of the people is prodigious, and their confidence in him as great; and what a touching attachment that is which these poor fellows show to any one who has their cause at heart, even to any one who says he has! Avoiding all political questions, no man seems more eager than he for the practical improvement of his country. Leases and rents, farming improvements, reading societies, music societies, he was full of these; and of his schemes of temperance above all. He never misses a chance of making a convert, and has his hand ready and a pledge in his pocket for sick or poor. One of his disciples, in a livery-coat, came into the room with a tray; Mr. Mathew recognised him, and shook him by the hand directly; so he did with the strangers who were presented to him; and not with a courtly popularity-hunting air, but, as it seemed, from sheer hearty kindness and a desire to do every one good. When breakfast was done (he took but one cup of tea, and says, that, from having been a great consumer of tea and refreshing liquors before, a small cup of tea and one glass of water at dinner now serve him for his day's beverage) he took the ladies of our party to see his burying-ground, a new and handsome cemetery, lying a little way out of the town, and where, thank God! Protestants and Catholics can lie together without clergymen quarrelling over their coffins.—*Titmarsh's Irish Sketch-book.*

MARRIAGE AND DIVORCE IN FRANCE.

The Paris correspondent of the National Intelligencer, in a recent letter presents some remarks and statistics which we annex, concerning the insecurity and comparative disregard of the conjugal tie in France.

That the marriage tie gains so little as yet in security and decorum in France, is attributed in part by the journals, even the Radical, to the paramount principle of the law, too generally received among the people throughout the realm, that it is but a civil contract, or primarily and mainly such; and the evil is stated to be on the increase by reason of the absence of all solemnity, all special deference and arrangement, in the offices of the mayors where the contract is signed. The parties are received in a common room, and their business transacted as any other, the vulgarest would be by the ordinary clerk, who is registering at the same time the deaths and births reported according to law. Remedially the priest gets them when he can, into the Church, and renders the ecclesiastical rites as impressive as his situation and locality admit. In my travels in the departments I have heard excellent exhortations in the churches when the nuptials were consecrated; the clergy seem to deem it especially requisite to teach the couples the religious and indissoluble nature of their engagements. It may not be useless, for the cause of the United States, to inform you thus of one of the principal circumstances by which the evil above mentioned in this country is explained.

We have reports of the Keeper of the Seals on the administration of civil and commercial justice during the year 1841. This document furnishes many striking and instructive particulars. It shows, in the first place, the success and material advantage of the institution of *prud'hommes*; simple arbitrators to hear and settle —chiefly in the manufacturing communities—the disputes between master manufacturers, foremen, common operatives, apprentices, and members of the journeymen's societies, unions, and so forth. There are now sixty 'councils' of *prud'hommes* in as many manufacturing towns; in 1841 they relieved the courts both civil and criminal, of a multitude of cases, and saved thousands of employers and employed from ruin by regular litigation. The tribunals of Commerce, which have a comprehensive judicial cognizance, conformable to their title, do likewise much good of the kind. Of course they are considerably more expensive for the parties. In what relates to marriages, with which I began, the Keeper of the Seals gives remarkable statistics.

Nine hundred and twenty-eight women made application for separation from bed and board; fifty five accusing the husbands of adultery and keeping concubines under the same roof; eight hundred and eighty of cruel treatment; twenty six of convictions for felony. On the other hand, the husbands, who applied were only *fifty nine* —the complaint of nearly all, infidelity of the wife. By the whole number of applications, it was ascertained that the matrimonial connection had lasted from five years, to ten, twenty, and above, between more than two thirds of the complainants; the remainder from one to five. Gallantry requires that we should set down the disparity in number between the wives and husbands to the worst character and conduct of the rougher sex. Every official register, however, must fall incalculably short of the number of separations *de facto*, and within the shortest periods after the contract. It is incredible how common they are in this capital and the larger manufacturing cities and seaports.

HARD TIMES—THE CURE FOR THEM.

Industry and frugality—work harder and spend less. Never confound economy, which is a virtue, with stinginess, which is a vice, and often the very opposite of economy. Make your money before you spend it, and don't buy a thing because it is cheap; nor imagine for a moment that extravagance and gentility have any necessary or sensible connexion. We have too many young men amongst us, who seem to think idleness a badge of high life, and the best mark of finished manners to loaf in soda shops and billiard rooms, spending their inheritance on frivolities, or more, running up debts they are never going to pay, for aught depends on them. If these would remember that labor in this country is honor, and idleness disgrace, and only spend on their brains one half they waste on their backs, the times would be as easy again as they are, and society be stocked with valuable men to fill its high places and lucrative employments; whereas but too many we see are bartering their reputation for perishable dross, and melting their substance away by keeping up a blaze of gentility to the world, which a little puff of scorn will soon extinguish, leaving nothing of them but an unsavory snuff. If we might advise them, it would be in those lines of Ben Johnson, which we would like to see stuck up at every popular lounge and fashionable corner of the whole town:—

'I'll have you sober, and contain yourself,
Not that your sail be bigger than your boat;—
But moderate your expenses, now at first,
As you may the same proportion still:
Nor stand so much on your gentility,
Which is an airy and mere borrowed thing
From dead men's dust and bones, and none of yours.
Except you make or hold it.'

—*Charleston Mercury.*

NATURE AND INFLUENCE OF WAR.—Rev. Mr Peabody's Address before the American Peace Society—for sale at SIMPKINS'S, 21 Tremont Row. j15

FENELON ON THE EDUCATION of Daughters—A Treatise on the Education of Daughters, translated from the French of Fenelon—second edition—for sale by WM. CROSBY & CO, 118 Washington st. j15

GREENWOOD'S SERMONS of Consolation—Sermons of Consolation, by F. W. P. Greenwood, D. D., Minister of King's Chapel. Fresh supply received by W. CROSBY & CO, No 118 Washington st. j15

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Bockings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcelia and other tales, translated from the French.
Little Stories for Little People, by a Lady—The Life of Deacon Whitman by Rev. Jason Whitman, &c. &c.
For sale with a large assortment of other books, suitable for Sunday School Libraries, by j17 W. CROSBY & CO, 118 Washington st.

THE MOST SPLENDID Work ever published in this country. Pictorial History of the United States, from the discovery of the Northern in the tenth century, to the present time, by John Frost, A. M., Professor of Belles Lettres in the High School of Philadelphia—Embellished with three hundred engravings, from original designs, by William Croome.
To be completed in 20 Numbers, forming 4 royal 8vo. volumes, at 25 cents each number.
All orders to be addressed to the publishers, SAXTON, PEIRCE & CO, 133 Washington st. j17

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12-12 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

MANESCA'S ERENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

DEVOTIONS OF THE DEAF AND DUMB. A paraphrase of the Lord's Prayer, with an introduction on the nature of Prayer; written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO, 118 Washington st. j15

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1-2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.
The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.
False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.
Lectures on Magdalenism, 37 1-2. j10

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.
In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.
It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.
Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.
J. B. BROWN, MD, Surgeon, office 65 Belknap street.
J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.
In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.
An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.
☞ Terms $6 to $12 per week. j10

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.
Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,
April 1. 3m GEORGE N. NICHOLS.

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.
Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.
S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.
May., 1843. 3w

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 130 Washington, opposite School st., Boston.
Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. m25

PLEASE READ THIS!

T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.
They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.
They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.
During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.
Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.
In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.
They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.
In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.
Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.
The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.
And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.
Thus throwing ourselves upon the public, we solicit their patronage. T. GILBERT & CO
Boston, Feb. 3, 1843.

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.
The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.
Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'
The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.
Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.
Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.
Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

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GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
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